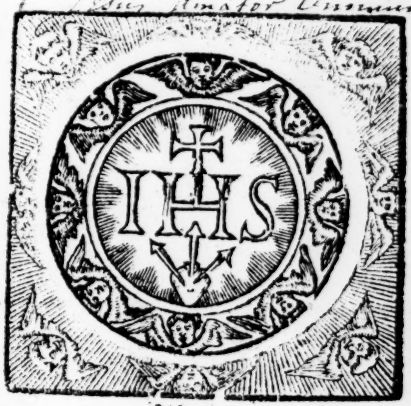
THE FIRME FOVNDATION OF CATHOLIKE RELIGION

AGAINST THE BOTTOMLLES pitt of hereſies, wherein is ſhewed that onlye Catholikes ſhalbe ſaued, and that all heretikes of what ſect ſoeuer are excluded frō the knigdome of heauen.

Compyled by Iohn Caumont of Champanye, and tranſlat d out of Frenche into Engliſhe by iohn. Paunchfoot the elder Eſquire in the tyme of his bānishment.

Hoc habet authoritas matris Eccleſiæ, hoc fundatus veritatis canon: contra hoc robur: contra hunc in expugnabilem murum quiſquis ſe arietat ipſe confringitur S. Aug. de verb. Apoſt. ſerm. 55.



THE PREFACE OF THE TRANSLATOR.

AS it hath bene often a great greife vnto me to conſider how many of you (my deare freindes and good countrie men) not all of malice, but ſome of blindnes, ſome other of a foolishe feare, others alſo for lack of inſtructions, and true information of the holie Catho. Churche, the true ſpouſe of Chriſt, doe daylie erre and lyue in ſciſme and hereſie, deuidinge you ſelues by that meanes from Chriſt his miſticall bodie, and hazardinge your ſoules to perishe eternaliye: euen ſo of late I did not a little reioyce, when I hitt by chaunce on a little Frenche treatiſe which doth lyuelie expreſſe and as it were in a table ſett forthe ſuche ſufficient, true and infallible tokens of Chriſt his Churche, that none can be ignorant, that is willing to learne, nor noe man left in blynd-

nes. that will open his eyes to see. And albeit my skill in the French tongue is but small, yet the loue which I beare to you my deare freindes hath supplied that want & gyuethe me courage to attempt something aboue my strenght in translating the sayde tratise as well as I could, which I haue putt to the prynt that yow maye be partakers of yt, trusting that yow will accept the same as a token of of my good wille. And yf it shall pease God to send my labour the good sucesse, as that any of yow all receyue benefitt thereby: after due thankes to him that is author of all goodnes. I pray yow remember me in your deuout praiers, who haue not bene vnmyndfull of you here in this my poore banishment. And so hoping yow will excuse, or a mend suche faultes, as yow maye fynde either in the translation, or printing. I beseeche good send yow so muche light as to fynd the way home againe to the Catho. Churche. Fare yow well: your louing Freind.

I. P.

Jesus. Jesus. Jesus.

HE VVHO GATHERETHE NOT VVITH me ſcatterethe abroad. Math: 12.

HE firſt principall, and moſt neceſſarye ground of all good worke agreable to god is, that it be done in Chantye, in vniō of Chriſtians: And in the Catho. Churche: And all that man doth in the ſpiritt of the Catho. Churche, is well liked before god: for that it is as it were dipped in the bloode of his welbeloued ſonne Ieſus Chriſt, in whom he takethe his good pleaſure: of whoſe grace & vnctiō, al thoſe that be Catholikes be partakers, flownig from him vpon them, as from the head, vpon the members. Yea it is Ieſus Chriſt himſelfe, which liuethe. which breatheth, which praieth, and which ſturrethe in all thoſe that be Catholikes & members of the bodye of his Churche. he

1. Cor. 13

Iohn. 1.

1 Iohn 2.

1. Cor. 15 Galat 2. S. Auguſt. in Pſal. 85 & ſerm. 4

de Sainct. Stephano vnus ipſe Saluator Corporis ſui Dom: noſt: Ieſus Chriſtus filius dei orat pro nobis. orat in nobis, & oratur a nobis, vt ſacerdos noſt. orat pro nobis: vt Caput noſter orat in nobis: vt deus noſter oratur a nobis.

nes. that will open his eyes to see. And albeit my skill in the French tongue is but small, yet the loue which I beare to you my deare freindes hath supplied that want & gyuethe me courage to attempt something aboue my strenght in translating the sayde tratise as well as I could, which I haue putt to the prynt that yow maye be partakers of yt, trusting that yow will accept the same as a token of of my good wille. And yf it shall pease God to send my labour the good successe, as that any of yow all receyue benefitt thereby: after due thankes to him that is author of all goodnes. I pray yow remember me in your deuout praiers, who haue not bene vnmyndfull of you here in this my poore banishment. And so hoping yow will excuse, or a mend suche faultes, as yow maye fynde either in the translation, or printing. I beseeche good send yow so muche light as to fynd the way home againe to the Catho. Churche. Fare yow well: your louing Freind.

I. P.

HE VVHO GATHERETHE NOT VVITH me ſcatterethe abroad. Math: 12.

HE firſt principall, and moſt neceſſarye ground of all good worke agreable to god is, that it be done in Charitye, in vniō of Chriſtians: And in the Catho. Churche: And all that man doth in the ſpiritt of the Catho. Churche, is well liked before god: for that it is as it were dipped in the bloode of his welbeloued ſonne Ieſus Chriſt, in whom he takethe his good pleaſure: of whoſe grace & vnctiō, al thoſe that be Catholikes be partakers, flownig from him vpon them, as from the head, vpon the members. Yea it is Ieſus Chriſt *himſelfe*, which liuethe. which breatheth, which praieth, and which ſturrethe in all thoſe that be Catholikes & members of the bodye of his Churche. he

1. Cor. 13

Iohn. 1.

1 Iohn 2.

1. Cor. 15 Galat 2. S. Auguſt. in Pſal. 85 & ſerm. 4

de Sainct. Stephano vnus ipſe Saluator Corporis ſui Dom: noſt: Ieſus Chriſtus filius dei orat pro nobis. orat in nobis, & oratur a nobis, vt ſacerdos noſt. orat pro nobis: vt Caput noſter orat in nobis: vt deus noſter oratur a nobis.

prayeth (ſaith S. Auguſtine) for vs, he prayeth in vs, and he is prayed to of vs, As our preiſt he prayeth for vs, as our head he prayeth in vs, and as our God is prayed to of vs. This is the glorye, the ioye, and aſſurance of a Catholike man, that Ieſus Chriſt is in him the cheife agent, the which for his reuerence is heard of God in him: and this is the true firmament of the Catholikes more firme thē the heauen it ſelf. It is not ſoe in heretikes al that which is of heretikes is accurſed, & abomination before God: their faith, their preaching, their praiers, their faſting, their almes, all actes of Religion coming from them are nothing els, but curſed ſacreledge & polution. yf they ſhould rayſe vp the dead: yf they ſhould be more wiſe then Angells: yf they ſhould haue their faith ſo great as to moue monutaynes: yf they ſhould deſtribute all their goods to the cherishing of the poore: yf they ſhould keepe heroycallye continuall virginitye: yf they ſhould ſhyne with an Angelicall holynes: All this ſerueth them for nothing, being deuided from the bodye of the Churche: All this would not anything appeaſe the rigour of the eternall ire of god vpō thē. Core, Dathan, and Abiō, did ſacrifice to the ſame god that Moyſes did, yea to the only true & almightye

S. Ignati ep. ad Heronē. Saint Chriſoſtome hom. 65. in Iohn. Saint Cipria. lib. 2. de vnit eccleſ. Saint Auguſt. li. de fide ad pet. num. 16.

mighty God but for that it was done in diuision from the body of the Church, the earth did open and swalow them vp aliue, with their wiues, their childrē, their howseholds, their Tabernacles, & all their substance: and more ouer, the fyer of God did cōsume *250.* of the cheif that were associated with thē, & *14700.* of the people, for that they murmured at that iustice: And the fury of Gods wrathe had consumed all the people wholy, but for the vehemēt interceſſiō & mediation of the Prieſt of God Aarō which did appease the same. God doth not receaue sacrifice but of his Prieſte whō he hath ordayned for that purpoſe, & there is no seruice what so euer agreable to God, but that of the children of his Church.

Let not the heretike flatter him selfwith the holy scriptures, as peruerſe mē do abuſe all the gyftes of God employing them other wiſe then they be ordeyned by his prouidēce so do they abuſe the holy scriptures themſelues. That hath bene alwayes the cloke of impietie of heretikes *they carye against Ieſus Christ, the ſigne of Ieſus Christ*, sayeth S. Augustine, and take holde of the Goſpell to make engines to fight agaynſt it. The Arians would not agree to any one point, if it were not expreſly in the scripture. The Mahome-

S. *Auguſt epiſt.* 62. Contra Chriſtū portant ſignum Chriſti & contra Euangelium, de ipſo Euāgelio gloriātur.

tanes pretend the goſpel to make for them, and alleage the ſame for their ſoueraigne auctoritye. The deuell him ſelf hath cyted the ſcripture againſt our Sauiour, & thereof it is that he prepareth ſnares and cordes to ſtrangle ſuch as harken to him, making that which ſhould bring them life, to be deadly vnto them, and conuerting bread in to poyſon. It is certayn that the ſcripture is giuen vs of god for our ſaluation: and this principle can not be ſhaken. When the holy ſcripture ſpeaketh, it is the maieſty of God which doth shew his truth and his wil vnto men, vnto the which euery mā muſt beare inuiolable reuerēce, and yeld vnto it as to the aſſured and infallible verditt of God his truth, ſubmitting all his vnderſtanding to the yoke and obedience of faith: in ſuche ſorte, that it is treaſon to God his maieſty and damnable ſacriledge for the boldnes of humayne vnder ſtanding to gaynſay the ſame, yea or only to be ſo bolde as to thinke it; for if any one gainſay the ſame, he cutteth him ſelf from God, and maketh him ſelf a companion of the deuel: he is an heretike, accurſed and reprobate, & neuer ſhal haue parte with God. for the holy ſcripture is the key which doth open vs Paradiſe: it is the way which doth guyde vs, the rule which doth teache vs, the lampe

lampe which doth lighten vs in the middeſt of the darknes of this world. it is the looking glaſſe where in wee behold the face of God, the royall ſceptre by the which he doth gouerne his people, the witnes of his good wil towards vs, & the inſtrument of his alliance: to the which who ſo doth not bowe downe his vnderſtanding, he doth oppoſe him ſelf againſt God with an ingratitude & deueliſh preſumption. Now all the heretikes of the world haue made ſhew to agree to this principle, & haue whyted their ruinous walles with no other colours then thoſe, nor haue no other thing in their mouthes but the texts of the ſcripture. What ſhal the ſimple man then do, hearing the word of the maieſty of God in the mouth of Catholikes and of heretikes? This is it where of I wold informe ſuch as haue care of their ſaluation, and teach them how they ſhal neuer be deceyued. S. Gregorie Nazianzene ſayeth that the ſcripture is like vnto certayne paynted Images, which what way ſoeuer you turne you, you thinke their eye folweth you; yet notwith ſtanding, the right looke doth cõfyſt in ſome one point to the workman intẽded, & thoſe that are cunning in that arte know it very well. Likewiſe the holy ſcripture is to be taken in many ſenſes, and farre

more

more then the ſcriptures of men: for ſo much as the ſcriptures do participate of the nature of the author. But ſo it is that God him ſelf is the author of the holy ſcriptures, whoſe vnderſtãding being infinite, the ſenſe of his ſcriptures may be alſo infinite. Notwithſtanding there is one proper ſenſe, certaine, & aſſured in the ſcriptures, which the holie Ghoſt hath vouchſafed to reueale vnto men, which is the ſenſe of the Goſpel, that is to ſay, the right, trew, and natural ſenſe of the voyce of the Prophets and the Apoſtels, which is in effect the goſpel. For properly the Goſpell doth not conſiſt in figures of letters and dead characters of the writing of the Euãgeliſts Thoſe thinges be but as an Image of the ſenſe of the Goſpel. But wil you know what is properly the Goſpel? It is the ſolẽne publication of the ſonne of God deſcended from the boſom of his father, & (shewed in fleaſh for to delyuer mankynd from the ſtate of perdition in which he was, and to reconcile him to God: geuing power to the children of Adam, which beleeue in his name, to be made the children of God: renewing them in him ſelfe, and regenerating them to God by diuine Sacraments, by the which he hath made them partakers of his iuſtice, of his life, and his glory, and hath lifted

lifted them vp with him from changeable time to the eternitye of his father. S. Paul doth define the Goſpel; to be *the mightye power of God to ſaluation, to all thoſe that beleue*: that is to ſay, a vertue ſupernatural, diuinely infuſed, ennobling mās nature aboue it ſelf, & eleuating it to a diuine eſtate, the which of his owne force and faculty he could neuer attayne vnto, no not only cōceiue the ſame: it is ſayeth Euſebius, that Goſpel which doth ſhew the reuelatiō of goods, not theſe earthly, periſhable, & which do decay, but of the true, ſoueraigne, diuine, euerlaſting, and incorruptible goods promiſed from the beginnyng of the world, and foretold of all the Propheres, & that which doth giue the meanes to get them. To be ſhort, the Goſpel is a new reſurrection of the worlde, and as it is ſayd in the Goſpel it ſelfe, it is the ſeed of eternitie. All the matter is to knowe who be the true ſowers, and diſpenſators of the miſteries of the Goſpel, that be ſent and auouched of God. For God doth not auouche all thoſe which thruſt them ſelues into this diuine embaſſage, he hath ſayd to the wicked: who gaue thee charge to rehearſe my iuſtices & take my teſtamēt in thy mouth? And he complayneth him ſelfe in Ezechiel, of falſe Prophets which runne without ſendinge.

Rom. 1.

Lib. 1. de præparat. Euang.

Pſalm. 49.

Ezech. 13.

ſendinge. *They runne* ſaith he, *and I ſent them not, they ſay the lorde hath ſayd it, and I ſayd no ſuche worde.* Our Sauiour him ſelfe by his holie mouth doth aduertiſe vs ſaying: *Take heede of falſe Prophets which come to you in ſheepes clothing, but within they are rauening wolues.* Matth. 7. Now if in the traficke of this world, we feare to medle with a falſe marchant, how muche more owght wee to feare in the traficke of euerlaſting ſaluation. If then we wil not be deceaued. Saint Paule therein doth geue vs a true meane, when he ſayeth: *How ſhal they beleue in him whom they haue not hearde? And how ſhal they heare without preaching? & how ſhal they preach yf they be not ſent.*? Rom. 10. There neede not ſo much diſputing, nor ſo much making of bookes, to confounde the heretikes. Men doe in a maner defile them ſelues when they examin their doctrine; there is no doute but that God is greatly offended with the ouermuch regarde that is geuen vnto them, and thoſe which wolde that men ſhould heare them reaſon, haue not the ſpirite of the feare of God. An heretike, before all other thinges ſhould be aſked not what he ſayeth, but of whom he is ſent, and the maike of his ſending. And ſo without any more diſputing he ſhalbe confounded and put to ſilence. For

neuer

neuer heretike was sent of God, they are al of the spirite of the deuil, and al condemned of God, what allegation so euer they make of the holie scriptures. The Samaritanes were heretikes, and did fortifie them selues with the texte of the law of Moises. Our Sauiour hath condemned them with his owne mowth, whē being asked of the Samaritane whether God should be worshipped in Hierusalem or in Samaria, he answered: *you worshippe that you knowe not, wee worshipp that we knowe: the saluation is of the Iewes.* For it is as yf he had sayd yow Samaritanes which be distracted from the Iewes, you shal haue nothing in the treasure of saluation, and you can not but erre. This only voice thundering from heauen, *you worshipp that you knowe not*, is a sufficient flash of lightninge to ouerthrow al that these diuided felowes frō the Church can imagine to haue, eyther holie or godlie. Let no mā be ouertakē by the deuyl through ignorance of this doctrine. S. Augustin teacheth vs clearly: that although heretikes do preache the name of Iesus Christ, yet that name is not their suregroūd as it is to Catholikes, but remayneth proper to the Churche only: for yf one consyder aduisedly that whiche belongeth to Iesus Christe, he shall not fynde it amōgst heretykes what so euer, but

Iohn 4.

S. August. in Enchirid. ad Laurent.

but in tytle and ſhew only: the effect of the vertue ſhal not be there: they ſoũd out with ful mouth, that they holde the Sõne of God for the redeemer of the worlde, but notwithſtandyng after they haue pronounced thoſe words, becauſe they ſpoyle hym of his vertu & dignitie, that whiche S. Paule ſayth is truly proper vnto them: *that they keepe not the heade, where of the whole body* (which is the Church) *by ioyntes & bandes being compacted, groweth to the increaſe of God.* And according to this, Optatus properly ſayeth that the buylding of heretykes is but only a walle which hath no corner ſtone nor couerture aboue, in ſuch ſorte that if they make a gate he that entreth in, is alway without, ſubiect to wyndes, rayne, tẽpeſt, theeues, & to wyld beaſts. But the Catholike Church is an entier howſe in the which God doth dwell, and he dwelleth not in any other. Al that which is incloſed therein, is couered, wel aſſured, & out of daunger: of the incõmodytyes of the ayre, of theeues, and of all eternal harme. Furthermore he compareth hereſie to artifical trees, which fowlers fashion in likenes of a natural tree, hauing the shew of a true tree, but full of ſnares and of glew where the birdes ſeaching their life, fynde their death: wheras the Churche is a true

Coloſſ. 2.

Opt. lib. 3. & 6.

tree

tree in deed, ful of good fruits, without ſnares and fraude. But aboue al S. Cyprian hath very wel ſayed that hereſy & idolattye be in the ſame damnatiō, as daughters of the ſam father when (ſayeth he) by the coming of Ieſus Chriſt, the light being reuealed vnto the gentyles, and the ſonne of ſaluation ſhyning to the face of al people, the darknes of idolatry was chaſed out of the world, Satan ſeing his ſeates and temples deſolate, and his Idols forſakē of al people on the earth which did runne vnto the Churches of Ieſus Chriſt, he found a new craft vnder the ſelf ſame name of Chriſtian, to intangle them that were not wel aduiſed, and to make them fal from the grace of Ieſus Chriſt: that is, he hath ſtirred vp hereſies, with the which he hath ſubuerted the fayth, corrupted the truth, and broken the vnity of concorde: in ſuch ſorte that thoſe whom he cannot longer hold in the aunciēt way of blyndnes, he hath deceaued by the error of a new way: & ſo ſpoyleth men euē within the Church, deceauing them with an other kynd of darkenes, to the end that not contyn wing in the vnitye of the Church, they may yet cal them ſelues Chriſtians, and walking in darknes, they may perſwade them ſelues to haue the light: making them blinde without perceauing their blyndnes,

Lib de vnitate eccleſiç.

blyndnes, yea then when they thinke them ſelues moſt ſure of the light. For as he is a cunnyng woorkeman to transforme him ſelf often into an Angel of light, he leadeth them into likelyhoodes of truth, that he may ſo deceiue them in the truthe: affirmyng the night for day, death for life, infidelitye for faith, Antichriſt vnder the name of Ieſus Chriſt. And there is not any abſurdity how monſtrous and foule ſo euer it be, that he doth not make them receyue, and that very greedelye, and hauing once bleared them with his iugling tricks, he holdeth theyr iudgements ſo faſt tyed and hampered, that they cannot ſee the very open and manyfeſt truth, ſo that hauing now no more roote in God, they be caſt into a reprobate ſenſe, turnyng to their owne deſtructiō al that is preſented vnto thē, and ſticke not now to ſtād and fight agaynſte God him ſelf. Now, to them wich ſuffer them ſelues to be deceiued it happneth (ſayeth S. Cyprian) for not ſearching the truth of faith by the right way, according to the direction of our heauēly Maiſter, who doth ſend vs to the chayer of S. Peter, which of his proper authoritie by prerogatyue he hath ordeined to be head, & as the fountayne & roote of his Church. And this was a greate benefit of God, that he hath

hath giuen a certaine ſeat to his Churche, as auncyently was the chayre of Moyſes, to the end that in the doubtfull points of faith, men myght haue a place to reſorte vnto, as to a certaine Vniuerſity, to receiue theyr iudgement and reſolutiō, and ſo to kepe the vnitie of faith among ſo many dyuers nations that were to enter in to the Church.

This is certeinly the point whereby all heretykes in the world haue periſhed, doe periſhe now, and ſhall alwayes periſh: for that they like not, nor ſauour not the Sacramēt of the vnity of faith in the vniuerſal brotherhood of the Churche, nor acknowledge that there is one certain Church, the only mother of all the children of God, which is only Holie, Catholique, and Apoſtolique: vnto whom Ieſus Chriſt her ſpouſe & head hath giuen the charecter of the order of his eternall Prieſthood, the keyes of the realme of heauen, & all auctoritie ouer his howſhould: vnto whom he hath promiſed aſſiſtance of his holie ſpirit vntil the end of the worlde: in whom is the wil of God, the forgiuenes of ſinnes, and the diſtribution of graces: who only hath the woord of God in keeping, the pure doctrine of the Goſpel, the true vſe of Sacraments: to whom only therefore dothe appertaine to iudge of the true

ſenſe of the holy ſcriptures, and to decyde the controuerſies of faith that riſe among men: whoſe iudgements in earth be ratified in heauen: which Church, being but one and vndiuided in faith, yet extending it ſelf in her cõmuniõ as the beames of the ſunne, as long and as wyde as the whole world; encreaſinge & multiplyinge daylywithout end or lymit, continueth inſeparablly vnited to her head, as the beames to the body of the ſunne, not liuinge but of his grace, not breathing but of his ſpirit, and not ſeing but of his light: and who ſo euer kepeth not this vnitie, he kepeth not the law of God, hehath no faith, and he can neyther haue the life nor
Ephes. 4. the ſaluation of Ieſus Chriſt. It is S. Paul him ſelf that teacheth this Sacramẽt of the vnitie of faith in the vniuerſalitie of the Churche: As there is not (ſaith he) but one ſole God lord & father of all, ſo there is but one faith, one hope, one truſt, one bodie, one ſpirit: the head of which bodie, is the ſonne of God Ieſus Chriſt, who being him ſelf the ſpring of lyfe euerlaſting, doth inſpire lyfe to all the bodie, & doth furniſh it dayly with ſtrenght by his holy ſpirit. Who ſoeuer is not a member of that bodie, can not take lyfe of the ſpirit of Ieſus Chriſt: he is a ſtraunger: he is prophaned: he is an enemie, he is dead, drye and

and wythered without moyſture of al diuine grace, and hath no part of the promiſes and rewards of Ieſus Chriſt: he is the braunche cut from the true ſtocke, appointed to the fyer to be burned. If any of thoſe which were out of the Arke of Noe were ſaued, thoſe alſo ſhalbe ſaued which are founde out of the Arke of the Church. If the riuer cut from his ſpring dryeth not vp: if the braunche diuided from the tree can beare fruit: if the member cut from the bodie can take lyfe of the ſame bodie: then alſo the man that is diuided and cut from the Church, ſhal liue of Ieſus Chriſte. He can not haue God for his father, which wil not haue the Church for his mother: and he can not be vnited with God, which is not vnited with the Church. At the ſame inſtant that a man doth ſeparat him ſelf frō the Church, he dyeth from Ieſus Chriſte, and leeſeth the grace of the holy Ghoſt. For euen as the vniuerſal ſenſible light is tyed to the bodie of the ſunne which doth ſpread and diſtribute it to all the world, in the abſence wherof, there is nothing but darknes: euen ſo all grace of reconciliation to God, was annexed to the bodie of Ieſus Chriſt: yea to this bodie of his which dayly groweth by increaſe of the choſen, preordinate to lyfe euerlaſting, which is the bodie *Iohan. 15.*

of the Church, which he doth gather together, taking out from the heape of mankynd all men of good wyl, which haue bene, are, and ſhalbe, to the end of the world: out of which bodie there is but the wrath and malediction of God. Search where you wil: out of this Church, you ſhall fynde nothing but death. To be ſhort, he which is not in the Church hath no God: he hath his owne proper iudgement, his phantaſie, and his owne preſumption for his God: he maketh him ſelfe an Idol, & doth worſhip only his owne imagination in place of God. If ſuche a man calleth him ſelf a Chriſtian, that is as the deuil often ſayeth he is Chriſt. and if he be kylled for his hereſie, that is no martirdom, but the reward of his hereſie, which is not yet al purged by his owne death. Dying he goeth to yeld and ioyne him ſelfe eternally to the darkenes, which he hath worſhiped, and to his head which is the deuil. There is no martirdom nor death pretious befor God but in the catholike Church: in the which only is the grace of the Goſpel of Ieſus Chriſt the which only ſhe doth preache in ſinceritie and truth, and without any hazard or poſſibilitie to erre: becauſe ſhe taketh her direction of the holy Ghoſt, & of the tradition of the Apoſtles, and of the holy ſcriptures together:

together: which be the three grounds ſet downe by the holy ſcripture it ſelf: the which doth ſhew that not shee only buyldeth vp the Churche, but is alſo holpen of the traditions of the liuely voyce of the Apoſtles, to the which she often tymes refer-reth men. *Kepe* (ſayeth S. Paul) *the traditions which you haue learned of me, be it by word or by our epiſtle*: and it is written in the Acts of the Apoſtles that in al places where S. Paule paſſed by, he recommended to the Churches, *to kepe the ordinances of the Apoſtles and of the elders*, which were things not written. When the Apoſtles had planted the Goſpel, they did not ſay al things at one time, not in one howre: nor wrote al that they ſayed: but according as occaſion was giuen, they planted their doctrine: ſo that the holy ſcripture which we haue of the Apoſtles and of the Euangeliſts, is not ſo muche a full doctrine of faith, as a witnes of the faith that they preached. Now if wee wil goe higher: the law of Moyſes cõſiſted no leſſe in tradition than in writting: and not only the ſenſe but the letter and text thereof was to be learned by tradition. For they had the ſcriptures in maner but by half: the pointing being not yet put to the Hebrew text. But the holy Ghoſt alwayes hath informed the Church of the true traditions

2. *Theſſ.* 2. Tenete traditiones quas didiciſtis ſiue per ſermonẽ, ſiue per epiſtolam noſtram. *Act.* 15. & 16.

and the true ſenſe of the ſcripture, in ſuch ſorte as the Church and the holy ſcripture are ſo linked together, that they both be as an indiſſoluble cheyne of golde. The Church is not aboue the ſcripture, but the authoritie of the Church doth ſhew the true ſcripture. And when the Church hath need of wholſome information, ſhe doth goe to the ſcripture: and if there be any darknes in the ſcripture, the holy Ghoſte is giuen to the Church for to interpret the ſame. Euen ſo in the olde law in al difficulties, that aroſe, the law of
Deut. 17. Moyſes ordained that they ſhould goe to the
Malach. 2. hygh prieſt for the tyme being, and that they ſhould folow his verdit, not turnyng either to the right ſyde or the left, vpon paine of death. The Prophets alſo ſent them thether,
Matt. 18. and in the Goſpel it ſelf our Sauiour commaundeth, that if any obey not the Church, he be degraded from the name of Chriſtian, and holden for an Eathnike: let no man now ſeeke excuſes in a corner. God hath appointed at al tymes the prieſts of the Church preſent, to iudge the preſent controuerſies: and willeth that men ſhould repayre vnto them: his holy ſpirit aſſiſteth them to that end. He hath not promiſed vs in them more then in other men, example of holynes, but he hath promiſed vs by them the Oracles of his truthe

his truthe. Oh that al thoſe that do erre in faith did know the vertue of the name Catholike, and the horror of the name heretike. how the Catholike in his faith, doeth renounce his own reaſon, his own iudgemẽt, his vndeſtanding, his wil, and all his ſenſes, for to hearken ſimplie and abſolutely vnto that that the Church doth teache: how on the contrarie ſide, the heretike doth groũde & builde his fayth vpon his owne iudgement. They ſhould knowe that the name Catholike, is a name of repoſe in God: a name vtterlie denying him ſelfe, to the end he may be ouer whelmed in God: and that to leane and ſtaie vpon the Church, is to leane and ſtaie vpon God himſelfe: and that contrarie wiſe to ſtaye vpon him ſelfe, that is to ſay vpon his own iudgment, is to ſtay him ſelfe vpon the deuil: they ſhould knowe that the Church teacheth the people faythfully, and that ſhe is aſſiſted of the holie Ghoſt: that ſhe hath the trewe traditions of the Apoſtles: and doth take the ſcripture in the Euangelical ſenſe; ſayeth nothing of her ſelfe, putteth nothing of newe, doth not make any article of fayth: but only giueth witnes of the Euangelical ſenſe, and diſcerneth the good from the euil paſture, euen as the holy Ghoſt doth reueale to her in common.

and the true ſenſe of the ſcripture, in ſuch ſorte as the Church and the holy ſcripture are ſo linked together, that they both be as an indiſſoluble cheyne of golde. The Church is not aboue the ſcripture, but the authoritie of the Church doth ſhew the true ſcripture. And when the Church hath need of wholſome information, ſhe doth goe to the ſcripture: and if there be any darknes in the ſcripture, the holy Ghoſte is giuen to the Church for to interpret the ſame. Euen ſo in the olde law in al difficulties, that aroſe, the law of
Deut. 17. Moyſes ordained that they ſhould goe to the
Malach. 2. hygh prieſt for the tyme being, and that they ſhould folow his verdit, not turnyng either to the right ſyde or the left, vpon paine of death. The Prophets alſo ſent them thether,
Matt. 18. and in the Goſpel it ſelf our Sauiour commaundeth, that if any obey not the Church, he be degraded from the name of Chriſtian, and holden for an Eathnike: let no man now ſeeke excuſes in a corner. God hath appointed at al tymes the prieſts of the Church preſent, to iudge the preſent controuerſies: and willeth that men ſhould repayre vnto them: his holy ſpirit aſſiſteth them to that end. He hath not promiſed vs in them more then in other men, example of holynes, but he hath promiſed vs by them the Oracles of his truthe

his truthe. Oh that al thoſe that do erre in faith did know the vertue of the name Catholike, and the horror of the name heretike. how the Catholike in his faith, doeth renounce his owne reaſon, his owne iudgemẽt, his vndeſtanding, his wil, and all his ſenſes, for to hearken ſimplie and abſolutely vnto that that the Church doth teache: how on the contrarie ſide, the heretike doth groũde & builde his fayth vpon his owne iudgement. They ſhould knowe that the name Catholike, is a name of repoſe in God: a name vtterlie denying him ſelfe, to the end he may be ouer whelmed in God: and that to leane and ſtaie vpon the Church, is to leane and ſtaie vpon God himſelfe: and that contrarie wiſe to ſtaye vpon him ſelfe, that is to ſay vpon his owne iudgment, is to ſtay him ſelfe vpon the deuil: they ſhould knowe that the Church teacheth the people faythfully, and that ſhe is aſſiſted of the holie Ghoſt: that ſhe hath the trewe traditions of the Apoſtles: and doth take the ſcripture in the Euangelical ſenſe; ſayeth nothing of her ſelfe, putteth nothing of newe, doth not make any article of fayth: but only giueth witnes of the Euangelical ſenſe, and diſcerneth the good from the euil paſture, euen as the holy Ghoſt doth reueale to her in common.

And contrary wiſe that the heretike is not ſtirred but of his own particular ſpirit: hath not any tradition but of his owne proper making: taketh the ſcripture in a ſenſe by him ſelfe inuented: handling the ſame as if him ſelf were the authour: making him ſelf a prophet to hym ſelf, and iudge of God: and ſomtymes ſetteth him ſelf aboue al that which is God: in ſo much that he doth iudge by his owne priuate ſenſe, the eternal woord of God: in ſuch ſort as al hereſie maketh a new paradox, & putteth a new ſenſe, neuer Euangelized, not of the holy Ghoſt, but inuēted of Satan, by the mouth of one particular man. The ſpirit of God is not particular, but common: and the ſame is in common to the Church, to whom hath bene giuen the aſſurance of the holy Ghoſt, to ſhew vnto her al truthe: in ſuch ſorte, that, as it is certein that the holy Ghoſt is authour of the ſcripture: ſo is it certein that the holy Ghoſt is the ſoule and lyfe of the Church, by whoſe direction ſhe can neuer erre, for which cauſe S. Paul doth cal her *the piller and ground of trueth*. And this is it that S. Auguſtin did confeſſe, *o lord* (ſayeth he) *thy trueth is not myne, nor this mans, or that mans: but it is euerie mans, whom thou publikly calleſt to the communion therof, warnyng vs terribly that we take greate heed to chalenge that in priuate*

2. *Tim.* 3.

S. *Auguſt lib.* 12. *confeſſ. cap.* 25. Veritas tua eſt domine

in priuate, leſt ſo We be vtterlie depriued of it. For he which ſpeaketh of his owne telleth a lye. And as many particular opinions as are in the world, ſo many banners are there diſplayed by the deuil. A true catholike doth eſtrange him ſelf as much as he can from all particular opinions, and from al attributing to him ſelf his being, his liuing, his power & knowledge, and neuer doth vſe theſe termes: *I am: I can, I Will, as for me, this is my opinion,* and ſuch like ſpeches, which be termes of deueliſh arrogancie. He dares not ſo much as to ſay of him ſelfe that he is a part of Chriſtendom, ſtanding as it wear by him ſelf alone: but holdeth this for a principle that he can not ſo much as thinke any thing, that good is without the continual dependence of God, and inſtruction of the Church: vnto whom in all ſimplicitie, and in deepe humilitie, he leaueth him ſelfe to be edified and inſtructed, euen as a litle childe of his mother: ſo that it is in a maner eaſier to plucke a ſtarre out of the element, than to plucke a true catholike out of the boſome of the Churche. Litle Iacob when Rebecca his mother commanded him to faigne him ſelf to his father that he was Eſau, to get thereby his bleſſing, he anſwered like a childe, that he feared leſt the deceit being diſcouered, he ſhould procure hyim ſelfe

non mea, nec illius, ſed omnium, noſtrum, quos ad communionem publice vocas, terribiliter admones ne priuatam veritatem habeamus ne priuemur ea. *Ioan. 8.*

ſelf malediction in ſtead of benediction: but
Geneſ.27. then his mother ſayd to him, that maledictiō
» (my ſonne) be vpon me: only obay thou my
» voyce in that I commaund thee: which he
» did, and was bleſt: euen ſo it is in our obe-
dience to the Church. If the Church ſhould deceiue vs, then vpon her be the maledictiō, to vs doth apperteyn the glory of obedience, with the which we be very wel aſſured to obteyn the euerlaſting benediction. But now the Church can not deceiue vs, yea I ſay further, that the iniquitie of him that is in the Church is better, that is to ſay, is leſſe damnable then the good worke of him which is in hereſie. For if one of the howſhold of the Church haue ſinned, he hath but committed that ſinne wherein he is fallen: the which is blotted out by pennance in the Churche, and he may obtein the promiſſes of the kyngdome of heauen: but he which is fallen out of the Church, ſinneth alwayes, & in al that he doth: for al that which is not of faith, is ſinne, as S Paul ſaith. Yea although he do pennāce yet cā he obtein no pardō, becauſe in the ſociete where he is, there is no remiſſion of ſinnes: there is no good worke meritorius, no pennance, no vertu to be rewarded with life euerlaſting where faith e is not: and that perſon dothe not fruitfully fulfil any comaundement of God which doth not fulfil the

fil the ſame in the Church. The pretended good works of thoſe which be out of the Church, be like a ſwyft running out of the way, and lyke great paynes taken for a matter of nothing, where no reward is to be gotten. He which runneth out of the liſtes, ſhal neuer carrie away the price: he muſt be firſt with in the barriers of the Church, ſeing that the courſe of good woorkes ſhalbe crowned according to the merits of the rightuouſnes of eache one: I meane according as euery one ſhal ſhew hymſelfe valiant and couragious in chriſtian ſpirit, and according as the new regenerat man in him hathe brought foorth due fruits, and effects of his regeneration. There is no good without the ſoueraign good. The ſoueraign good, is God. God, Ieſus Chriſt, and the Churche, are three things coherent and faſt vnited together. There is no acceſſe to God, but by Ieſus Chriſt: and there is no acceſſe to Ieſus Chriſt, but by the Churche: let no man (ſayeth S. Ambroſe) accept good woorks, done before faith. Faith is the ſoule of good woorkes, without the which they be dead, and be not to be rewarded with lyfe euerlaſting. faith is the ſoule of our ſoule, the ſubſtance of man, in ſuch ſorte as man without faith is without ſubſtance. True it is that an heretyke renouncing his hereſie is ſtraight wayes cleane, and incorporated

rated againe to the Church, and as a member partaker of the prayers of all the vniuerſal Church, he is made woorthy of the body of Ieſus Chriſt, after he hath purelie and entierlie renounced his hereſie : in which caſe a fornicator repenting hath neede of teares & of tyme to be throughly clenſed, and to extinguiſh vtterly the concupiſcence which hath occupied the ſoule, and defiled the body, the reliques of the one being harder to be healed, then of the other: but if the one and the other die in their ſinne, the heretike ſhal carie a more rigorous iudgement than the fornicator. This point then is without contradiction that in all the vniuerſal world, ther is but one only Church, which doth adminiſter eternal lyfe: which hath the keyes of the kyngdome of heauen: in which good deeds be rewarded with lyfe euerlaſting: which drawing out of the holie Scriptures the right line of interpretation both prophetical & Apoſtolical, according to the ſenſe that hath bene preached and taught, geueth her children aſſured certentie of the good paſtor, & knowledge of the euil: whō who ſo obeyeth not, ſhal neuer ſee God. For this cauſe S. Paul according to the care which he had more then fatherly of the ſaluation of men, doth exhorte very earneſtly to be

Ioh. Clim. grad. 15.

to be carefull, to keepe the vnitie of ſpirit: which is to hold them ſelues, ioint, firme, and locked in the boſome of the Churche: knowing that euerie where out of the ſame dwelleth death, and that euerie particular aſſemblie out of the ſame is the Synagog of Sathan. All diuinitie out of the Church is vaine, falſe, baſterdly, cõfuſe, ful of deceit & impietie. Whẽ the heretike alleageth woordes of the Goſpel, that is now no more ſaieth S, Hierõ) the Goſpel of God. The Goſpel in their mouth becometh the word of man, and the woord of the deuil: the trueth is poyſoned by their leauen, in ſuche ſorte that it is altogether vnlike to it ſelfe: wherin they fare as the falſe and lewed counſeilors of a prince or ſtate, whoe in giuing councell redounding to their owne particular profit, and not of the Prince or common welth, doo betray the Prince and the comon welthe: euen ſo, the heretiks be traitors to God and to the holy ſcriptures. And let no man be deceiued if ſomtimes they ſeeme to teach the ſame doctrine that the catholikes do: betwene the true and the falſe there is but a hears difference. But now ſuppoſe they preached in all & throughout, the ſelf ſame doctrine of faith and Sacraments, as the catholkies doe: that they be alſo otherwiſe irreprehenſible of their

„ their life in externa honeſtie: yea finallie
„ though they ſpend their bloud for the name
S. Aug. of Ieſus Chriſt: all this notwithſtanding ſith
lib. de fide they make a bodye apart, and hold not the
ad pet. vnitie of the catholike Church they be in ſta-
„te of perdition. The vſe of the Sacraments,
„the woorks of mercie, and the glorioufe con-
„feſſion of the name of Ieſus Chriſte can not profit but vnto him which is in the vnitie of the catholike Church. Which vnitie who holdeth not, he diuideth the body of Ieſus Chriſt, which is one and indiuiſible: and his Church hath not two bodyes. *Ieſus Chriſt is not diuided* (ſayth S. Paul) and that point is of ſo great importance as the creed of the faith, which is dayly ſonge in the Church doth expreſſely ſhew that there is but one Church to the end that all men might know that out of the ſame there is no ſaluation

Such as come near the brinke of a deep pitt, or of any downe right pitche, conceiuing the horrour of tẽporal death, all trembling they retier far of, for fear to fall therin: but there is not any deep pit or downe right pitche or peril what ſo euer in this world wherein a man ſhould conceiue ſo much feare to fall as into hereſie. For in all hereſie dwelleth the horrour of eternall death: And to fall from the aſſured firmament of the Churche in to hereſie,

hereſie, is to fall from cleauing to God to the bottomles pit of him ſelf: which is as the fal of Satan, when he was headlonge throwen downe from heauen to hel. Let vs then take heed good Chriſtian people of ſeparating of our ſelues, how litle ſo euer it be, from the catholike Church, no, not in one only litle thought: let vs yeeld vniuerſallie to all that the Church doth teach, without reſeruing any thing, what ſoeuer it be, to our particular iudgement, againſt the iudgement of the Church. Looke how much any man reſerueth to his own reſolution, vpon his own proper ſenſe, in matters of faith: ſo nigh he is to the loſſe of his lyfe, ſo farre is he in darknes of errour, ſo near is he to death, ſo much diuided from God, ſo faſt cleaueth he to the deuil. Farre from all thoſe which haue care of their own euerlaſting ſaluation, be that deadlie preſumption, which would ſhare his faith with the Church: that is, would make a choiſe and particular ſeparation of the points which it pleaſeth him to beleeue, or not to beleeue with the Church: as if that ſyde whereunto, by our own direction, we reſolue to leane, were to vs a better euidence, and cleerer teſtimonie then the vniuerſal Churche. This is, in verie deed to cenſure the Church and to make our ſelues iudges of the

the Church, and of the holy Ghoſt alſo which teacheth her. This is to be too too much ignorant of our own ignorance, weaknes, and meſure of our own ſtate and condition. The iudgement of one particular mā. how wiſe ſo euer he may be, is but as a litle candle in the darknes of the night, the which giueth light ſcant fower or fiue paſes in circumference, but is incōtinent obſcured & inuironed with the exceding force of vniuerſal darknes. Wher *the Church*, (which, as S. Iohn ſayeth, *is clothed with the ſunne, hauing the moon vnder her feete*) dothe caſt her beames vpon the face of the whole earth, taking her brightnes from aboue and drawing her light out of the ſea of the *Intelligence diuine*. Away (ſay I) with this preſumption: farre be it from all our friends: farre from the choſen and elect of God: farre from al thoſe, who haue an earneſt deſire of their owne ſaluation, & wolde willinglie forſake this worlde, to ſee God eternallie, and to attain vnto the glorie of eternal felicitie. Away with this raſhenes of particularities in opinions ſeuered from the Church. This is the verie cockle of wicked ſpirits. This is the waye to fall in to the hands of the deuil: who being not able to wound a man to death, by making him to forſake the Church abſolutlie, dothe

Apoc. 12

ye

yet wound and disfigure the integritie, and sincere purenes of a Christian, in this point at least, that now he is not sound, and sincere, nor such a one as the beautie and state of a christian requireth *Deformed is that member (sayth S. Augustin Which is not conformable to the Whole.* Rather suffer the soule to be diuided from the bodie, with all the torments in the worlde, then to be diuided from the Church, or to dissent from the Church in any one iote only, or in any one sole litle point. He that would agree with the Church in al except one only point, is not a catholike. Faith is no more indiuisible than the beames of the sunne: it is not to be holden by halues it is a gift of God, & a grace infused: and the gifts of God are perfite. For concerning faith, who so euer faileth in one article is culpable in all. And he is no lesse drouned which is but two fingars ouer head in water, then he which is an hundred fathoms deeper. A mans faith, eye, and honour, are three things that can not endure to be hurt or impared, how litle soeuer it be. Many of them which haue yet some liuelie roote in the Church, & hate heresie, doe giue to them selues some times libertie to blame or contemne certein obseruances and ceremonies of the Church, as in their opinions vnprofitable.

Augustin. Turpis est omnis pars vniuerso suo non cõgruens.

Theſe lo doe daungerouſlie erre, beſides that they ſhew herein their beaſtlines, and ignorance: for nothing vniuerſallie receiued in the Church is of ſmall conſequence, or importance. And vnwoorthie are they to haue any place in the Church, and to be partakers of the Sacraments of euerlaſting life, which doe diſagree with her in the leaſt point that a man can thinke of. Men ought with more reuerence to iudge of ſuch things as are approued and alowed of the vniuerſal Church. When men debate of humain matters, let then humain reaſon take place: but in the doctrine of faith, the only authoritie of the Churche ought to rule, It is not for vs to take vpon vs to cõfirme, and eſtabliſh that whereunto we muſt obey. We muſt in al ſubmit our ſelues wholie to her iudgemẽt, with out exception of any thing, what ſoeuer it be. For ſo ſoone as faith is ſeuered from the Sanctuarie of the Church, ſhe is out of her natural element, ſhe hath no more vital ſpirit. The Church hath ſecret motiues, & conſiderations tending to the vtilitie and preſeruation of her vniuerſal familie, incomprehenſible to any one priuate perſon: yet notwithſtanding they haue theyr foundacions and grounds verie firme and ſure. The moſt excellent Philoſophie that euer was in the worlde,

worlde, is that of *Abrahā* which *Philo* deſcribeth. He reduced all the effects of the ſecond cauſes to the firſt cauſe immediatlie: he dyd not attribute to the ſunne, the light of the day: nor to cloudes the raine: nor to eyes the ſight: nor to eares the hearing: nor to other next inſtruments of ſenſe the cauſe of their facultie, not to the feet force to goe: not breathing to the lunges: not concoction to the ſtomak: not to trees and ſeeds theyr yerelie fruits: but he reduced all things immediatlie to him onlie which ſpreadeth abroad his benignitie, and beneuolence largelie, frank-lie, and freelie in all places: he bendeth all his forces to hym alone, hoping by hym only to be ayded: and ſtaying him ſelfe vpon him only: neither truſting vpon heauē, nor vpon earth, ayer, beaſts, plants or rootes, with intent to loue them as cauſes. And (as a man may ſay) he trauerſed through all the rankes and troupes of the hoſt of all ſecond and inſtrumental cauſes, apperteining to the O E*conomie* or general diſpoſition of the vniuerſal nature, for to approche vnto the ſoueraign head: the Creator of ſubſtances: the giuer of formes: the firſt mouer: firſt cauſe, and cauſe of cauſes: to the ende to loue him only, and to giue him only thankes for all benefits receiued. And this Philoſophie of *Abraham* *Philo.*

Abraham was as a ſhining beame of the innocencie of nature before ſinne: which innocencie conſiſted in cleauing wholie to God, and depending vpon God in all things: not reſting vpō him ſelfe, nor vpon any creature: whereupon alſo God loued him more, and was more reuealed to him, then to thoſe that loue the ſecond cauſes, and ſearch deeplie in to them, not ſatiſfied other wiſe with the firſt. In like manner in matters of faith, thoſe which doe reſt altogether vpon the Church ſhal rather be illuminated of the holy Ghoſt, then thoſe which doe not giue credit to her, but vpon a caution or condition of ſome natural reaſon. If any would know the way how to render a reaſon of his faith, and of all obſeruances of the Church
1. *Petr.* 3. *S. Peter* thereunto doth exhort him. And in deede the ſtudie of ſuch a ſcience is the moſt noble and moſt worthie that is in the world only let him be humble, and holde this for a principle or maxime, though he vnderſtandeth not the reaſon of any obſeruances, yet notwithſtanding the ſame is grounded vpon ſome iuſt reaſon aboue his capacitie. And when he hath layed for his ground this humilitie, and cominge afterward to ſearche the motiues and reaſons of the Churche: then the knowledge of the general diſpoſition,

tion, and gouernement of the Church ſhall teach him conſiderations more deepe, more excellent, more ample, more comfortable, and ſhall repleniſh his mynde with a cleerer light then the knowledge of al Natures workes: and therein he ſhal take more pleaſure, than if he had in his head the collections and gatherings of al the knowledge in the worlde faſt ſowed one to an other, and could giue a reaſon of the whole diſpoſition of natural things in al parts of the whole frame of this worlde.

In the primatiue Church, *Sineſius* the great philoſopher called by Chriſtians to the ſtate of a Bishop, would not accept the ſame, but with reſeruation of ſome opinions of the ethnical philoſophie. The fathers condeſcended to his deſire, aſſuring them ſelues, that ſo excellent a wit would eaſilie caſt of al thoſe reſeruations of his philoſophical folie, by cõference with wiſe and learned men of the Church. And in dede this learned man being made Bishop, did ſoone caſt away al reſeruations of his ſeueral opinions: and conformed him ſelfe in al points to the Church, cõdemning him ſelfe, and deriding his own vanitie, proceding rather from the root of folie and pryde of a philoſopher, then of malice. And truelie to addict him ſelfe obſtinatlie to *Sineſius*

ſome particularities of opinions againſt the
Geneſ. 27. vniuerſalitie, it is the part of one that is igno-
„ rant of the firſt elements and principles of
„ Chriſtianitie: and a token of a ſhort and fee-
„ ble iudgement, that hath a verie ſmal beame
of brightnes, and is ſo poore of vnderſtãding,
as he is not able to conceiue that the riuer
which he dwelleth next vnto, is much leſſe
then the Ocean ſea: and that the ſtarres be
much greater thẽ they appear to his eyes: eſte-
ming the greateſt things that he knoweth, to
be the moſt that God can doe in that kynde:
and conſidereth but one thing onlie, where
he ought to conſider an hundred thouſand,
perſuading him ſelfe euermore to haue in the
compaſſe of his braine, all that God is able
to doe, or wil doe, meſuring all things by his
own capacitie, and ſufficiencie: which is not
onlie an extreme folie, but alſo verie daunge-
rous. For ſuch folk vpon the leaſt motion of
the deuil wil throw them ſelues from the
high pinacle of the temple downe to the
ground. I mean from the firmament of the
Church, to the bottõles pit of hereſie. wil we
then be aſſured neuer to erre, and to haue our
ſpirites quiet & peacible among al the wherl-
wyndes and tempeſts of hereſies? this is
the onlie mean: he that walketh in the ſpirit
of the Church, is in the high waye: he goeth

not

not in darknes: he goeth by day, and ſetteth ſure footing. The church is to him a bulwark of quietneſſe: a wall of braſſe: a ſtay more ſure then the firmament of heauen: yea, I ſay truelie, more ſure then the firmament of heauen. For rather the heauen ſhal fall in pieces, and all the whole frame of the worlde ſhal fall into cõfuſion, and nature shal erre, rather then the Church shal come to errour in that doctrine of the ſaluation, which she doeth teach her children. And good reaſon: for her vnderſtanding his higher then the vnderſtãding of all nature: for it is the vncreated vnderſtanding, the holie Ghoſt, God him ſelf, which doth gouerne the ſame immediatlie. And for the Churches ſake, heauẽ, earth, and all Nature haue bene made, and doe conſiſt: without whoſe praiers, the frame of the whol worlde could not ſtand one moment. The Angels them ſelues (as S. Paul ſayth) are all to miniſter to them which receiue the inheritance of ſaluation, which are the children of the church. *Hebr.* 1.

But I will no further open the priuileiges of Grace, the heauenlie and liuelie comforts which the children of the catholike Church haue. The catholike Churche is the onlie fortreſſe impregnable; the wiſeman to her wil haue his recourſe, and shalbe ſaued.

G She is the ſtrong fort of the citie of God, *Geneſ.27.* founded vpon the rock, whiche can not be „ vndermined: fortified by the inuincible „ force of the holie Ghoſt, garded by heauenlie „ armies, which are camped round about compaſſed of all ſides with the fauour of the almightie. She is the true earthlie Paradiſe, where the tree of lyfe is planted, which all of her houſe may freelie vſe, and thereby receiue nouriſhment of lyfe euerlaſting. She is the true houſe of God, where he doth diſpoſe his graces, and all his goodes and the ſoueraign felicitie. And who euer can taiſt of the fruit of the name *Catholike:* he ſhal fynde him ſelfe happie, and shal perceiue in that he is a Catholike, he is as it were weeded out of him ſelfe to be tranſplanted in God: and being loſt in him ſelfe, he shal fynde him ſelfe grafted, and rooted in God, in whom he shal ſtand more ſurelie, more liuelie, morre happilie, and be more his own man, then ſtanding in him ſelfe: where vpon his ſoule shalbe filled with true, ſound, perfite, ſoueraign, diuine, and euerlaſting ioye.

I doe not call in queſtion whether the Catholike Churche be viſible, nor where she is, being a ſocietie, not of Augels, or of ſoules ſeparated from the bodie, but of men. She muſt neceſſarilie be viſible, that one may ſay, there

there is the Church, pointing to her with the fingar, and shewing her to the eye: otherwyse (sayth S. August.) no man could be assured of the vnitie, in the which men must necessarilie enter, and holde them selues, to the ende they may be ioyned to the head & communicate with all the other members thereof. And our lord should in vaine haue bidden men resort to the Church, and obey it, if it were inuisible to the face of the whole worlde, so that she can not by any manner of wayes be hidden, nor darkned in the earth, no more then the sonne in heauen. Yea (saith S Iohn Chrisostom) *it were more easie to put out the light of the sonne, then to darcken the Church.* And those which say that the Church which was planted of the Apostles, and dyd lighten the gentiles, is no more extant, & that she is lost many a day agoe; and that straight after the Apostles she was eclipsed of her light, and became an Apostata, in such sort as the worlde is entered in to darknes as before: & those which doe compare her to the Sinagogue in the time of Eli: those (I say) are verie impudent, and their impudencie can not be heard with out indignation, for that it is contumeliouse to the sonne of God: as if the sonne of God (which sayd, that he is the light of the world, and that he came to renew

Aug. tract 1. & 2. in Io.

S. Chrys. ho. 4 in cap. 6. Esa.

renew all, to deſtroye the workes of the deuil, and to diſpoſeſſe him of his raigne) had not done that which he promiſed, nor that which he came for: and as yf his light had bene as a flash of lightening vanishing away, and not as a ſonne riſing, to chaſe out effectuallie the darknes of the world. This is a mooſt vile and shamefull abaſing of Chriſts honour and eſtimation: this is to take from him the deſerued inheritance of all Nations, which GOD the *father* promiſed vnto him: this is (as it were) to ſpoyle him of his dignitie and the royal ſcepter, and to plucke him downe frō his throne, and to take from him his royal Diadem, which the *father* gaue him, and to make, that GOD hath not kept his promiſſe. They which vſe theſe woordes are not in the Church them ſelues ſayth S. Auguſtin. *Thou ſayeſt: that the Church is not extant, becauſe thou art not in her.* Look well to the matter: thou art not in deede in her: but she is and shalbe extant, though thou art not. Al that the ſcripture doth teach fighteth againſt this impudent ſaying. It hath bene foretold that the glorie of the ſecound houſe of GOD shalbe greater then the glory of the firſt: that she shal reach from

Aug. in pſalm. 102.

Numer. 20. 3. Reg. 8. Math. 18. Acto. 15. 18. & 20.

from one ſea to an other: from the Orient to the Occident: that ſhe ſhal fill Aſia, Africa, Grece, Italy, all tounges, all nations, and the Iles farr of: and that the Sauiour ſhall make as it were new heauens, and new earth: ſo that the Sinagogue in compariſon of the Church is no more then one ſtarre in compariſon of the Sonne, and had but few litle ſparcles of that light wher of the full brightnes is ſpred vpon the Church. *Origin ſayth*, that the firſt ſigne giuen to Gedeon of the flyſe only dewed from heauen, the earth round about remaining all drye, did prefigure the Sinagogue: and the ſecound ſigne of all the earth bedewed, the flyſe contynewing drie did prefigurat the Churche. *In Daniel* alſo, the Church was prefigured by the litle ſtone cut from the mountaine without hand of man, the which hauing broken the Image of Gold, of Syluer, of braſſe, of Iron, and of clay, which did repreſent the Empires of the world, became a great mountaine, and did fill the whole earth, where vpon Saint Auguſtin doth argue againſt the heretikes: If the Iewes be ſaid to be blinde for not hauing ſeene the ſtone being but litle, what

1. *Tim.* 3. *Pſal.* 18. *Eſa.* 2. *Dan.* 2. *Mich.* 4. *Math.* 7.

Iud. 6.

Dan. 2.

„what blindnes is that in them which can not „see the same being a mountaine? so those „(saith he) which denie the Church dis-perſed through the world, doe not ſtumble againſt the litle ſtone but againſt the moũtai-
Esa. 2. 54. 66. ne, *Esaie* expreſſely fortold, that the Church ſhal be as a mountaine manifeſtly, lifted vp aboue the mountaines wherunto all nations „ſhall reſort: which *our Sauiour* him ſelfe „confirmed, saying that his Church is a citie
Matt. 5. ſet on a montaine which can not be hildden, what ſhal I ſay more (*ſayth S. Auguſtin*)? the Churche, is ſhee not manifeſt? doe not we ſhew it with our ſingar? and thoſe that „doe not ſee ſo great a mountaine, be they not „blinde, which againſt the ſhining candle, put „in a candelſticke do shut theyr eyes? *S. Ber-*„*nard* writeth elegãtly hereof againſt the here-„tikes of his time: the ſtone cutt without the „hand is become the mountaine filling the „worlde; and thincke you (ſaith he) that it is „with in your dennes? this is to calũniat al the „vniuerſal world. Thou maieſt eaſily ſee the citie ſett vpon a mountaine, the Church Catholike which can not be hidde: Moreouer
Aug. in pſal. 101. *S. Auguſtin* ſaith, that by Gods prouidence, it hath bene diſpoſed, that the teſtimonies of Ieſus Chriſt are obſcure in the olde prophets, but thoſe of the church are manifeſt, to the

the end that men ſhould haue recourſe to the Church for coũſell, to learne of hir their ſaluation. And he ſaith further that the Church ſithens the Apoſtles time hath not only not loſt any part of her light, but alſo hath alwayes augmented the ſame, ſtill proceeding and encreaſyng, as the new moone from ſmal light to a greater. If any one (ſaith he) doe not perceiue the moone in the firſt point of hir increaſyng, one might excuſe the weakenes of his eyes. but he that doth not perceiue the ſame in her fulnes, that man is ſtarke blinde. From the tyme of the Apoſtles when the Church did not ſhew as yet very much hir face vpon the earth, ſimple men were deceiued by falſe teachers, ſaying, here is the Church, here is Chriſt, wounding (as it were in the dark of the moone) ſimple and plaine meaning folke: but now how blinde is he that erreth in the ful moone? *Pope Leo* the firſt, *S. Hilaire*, and other auncients, which liued in the mayn courſe of mightie hereſies doe witnes, that the Church was neuer darkend ſithens the Apoſtles, by the infectiõ of hereſies. The Church (ſay they) may be diminiſhed in the Globe of multitude of children, but not in light and clearnes: much leſſe by the perſecutions of tyrannes: for (as ſayeth *Tertullian*) *the bloud of Christians is the*

S. Leo.

S. Hilarie

ſeed

ſeed of the Church, and euerie martyr is as the grayne of Wheate falling on the earthe, which bringeth foorth manye. Poore Cicero ſearching the ſoueraigne God, complaineth ſaying, by the diſſention of philoſophers we are conſtrained to be ignorant of our Lord, and can not know which is he that we ought to worſhip for Lord and gouernor of the world. This can not be ſayd of the Church; the contradictions which heretikes doe make againſt her doe not darken her, but make her rather better knowne. and (*as Vincentius Lyrinenſis* ſaith) doe ſcoure her and make her brighter geuing occaſion to catholikes to vnderſtand cleerlie and feruentlie that which before they beleued couertly and coldly. And it is certain that the Church had more knowledge of God, in ſome certein articles in the tyme of S, Auguſtin, then in other tymes before; and in the tyme of S. Bernard, then in the tyme of S Auguſtin: and at this day more then ſhe had ſince the tymes of the Apoſtles: ſo that there is now none that ſeeth not cleerly in the light of the Church, except thoſe whoſe eyes ſatan hath put out, and which are willingly blynde: ſith all now doe know where is the cheire of S, Peter, the Church Catholike, Apoſtolike and Romain, which hath

Cic. l. 2. q. Ac.

Vinc. Lyr.

hath the name of Catholike, the ſucceſſion of Biſhoppes ſithens S. Peter to this day; the conſent of people, and nations, and many other wel knowen markes, whiche do diſtinguiſhe the ſame from all falſe religion, of Panims, of Iewes, and of Heretikes, and doth make it ſufficiently euident, that none can be excuſed, neither thoſe which refuſe to ioyne vnto her, nor thoſe that do depart from her. I wil not here ſett downe all the markes of the true Church, as if this preſent treatiſe were to that end, but I shal touche only ſome few.

TWELVE MARCKES OF *the true Church.*

THE firſt marke of the true Church is the name *Catholike*, which although all heretikes would pretend to be theirs, yet neuer could they obtaine thus much. *S. Auguſtin ſayth*, that if a Panime demaunded of an Heretike the place where the Catholikes doe aſſemble them ſelues, he durſt not shew his owne Sinagogue. And S. *Cirıl* ſayth, if thou goeſt in a citie, doe not aske where is the Church, nor where the houſe of GOD is: for the heretikes ſay that they haue the Church, and the howſe of god; but aske where is the Catho- 1. S. *Auguſt. lib. cont. epi. fund. c.* 4. *Cyril. cat.* 18.

Catholike Church, for that name Catholike is proper to the holy Church, mother of vsall, that are of right beleefe: and an heretyke would be mocked and laughed at to shew his Churche for the catholike. *Pacianus* hath treated of this point expreſſely where he ſaith: *Chriſtian* is my name, *Catholike* is my ſurname: that doeth name me, this maketh me knowne: the name catholike is not deriued of any one man: it doth not ſound any thing of an heretike: it is not referred to any particular Authour; it agreeth to the principal head & body of that tree, whoſe braunches beinge cutt of, are the ſectes of heretikes: but the tree it ſelfe liueth, mainteined by his roote: & continueth alwaye the ſame, which is all one whole body, and called *Catholike*. but euerie hereſie taketh the name of ſome one which is the authour therof: where vpon *S. Athanaſius* againſt the Arrians ſayth: *Chriſtian people neuer tooke their names of their Biſhoppe: no, We are chriſtians, and ſo named, not of the Apoſtles themſelues*, but of our lord *in whome We haue beleued by the voice of Bishoppes and Apoſtles, Thoſe which haue taken their faith of others are by good right ſurnamed from the cheefe of their hereſie*. *Lactantius* ſayth, *the only Catholike Church is that which keepeth the true Worshippe; of God*

Athan. ſerm. 2. cont. Aria

Lact. li. 4. c. 30.

of God: this is the fountein of trueth, the house of faith, the temple of God: in whom if any doe not enter, or from whom if any doth depart, he cutteth him selfe of from hope of lyf, and of euerlasting saluation: but euerie sect of heretikes doth pretend that the Catholike Church is on other syde: how be it bearing the names of Marcionites or Arrians, they are no more Christians; they haue lost their name Christian in taking straunge names of men. Likewise *Iustine the martyr.* S Ireneus S. Iohn Chrisostome, *The sectes* (say they) *be called of the name of the arche heretikes, but to vs, no man hath giuen a name: faith it self which is Catholike surnameth vs soe.* and S. Ierome; *If thou heare those which are called Christians, to beare a name, not of our lord Iesus Christ, but of some other* (as Marcionites, Valentinians) *know ye certenly that they are not the Church of Iesus Christ, but a Sinagoge of Antichrist.*

S. Chrys. ho. 31 in act. Apost. Iust. mar. con triph. S. Iren. lib. 1. ca. 20. S. Hieron. cont Lucieranos.

Now yow poore abused Lutherans and Caluinists, beholde the horroure of your bottomlesse pitt; you are no more Christians, and you haue no part in the saluation by Iesus Christ. All ancient Fathers do witnesse with one consent, that the only *Catholike* is in the Church of Iesus Christ: and all that bear the name of one particular man be heretikes, and excluded from the kyngdome of Iesus Christ. Those witnesses can not be

reproued: and this is one marueilous iudgement of God againſt heretikes, and a comfort for the Catholikes. By the Creed of the Apoſtles, it is a neceſſarie conſequence, that any Church (if it be a true) muſt needes be Catholike: but there is not a ſocietie in the world, which doth poſſeſſe the name *Catholike*, ſaue only the Romain Church. All others will call them ſelues, *Arrians, Lutherãs Caluiniſts, The reformed Church, Goſpellers, Proteſtãts*, and ſuch other kinds of ſpecial names as they haue: but Catholikes doe not ſo, for in all parts of the world (where the name Catholike Church doth ſounde) it is intended and vnderſtoode, to be the *Romain* Churche, yea by the heretikes them ſelues. A man that paſſeth by *Geneua* being asked what he is, if he anſwere, I am a Catholik, is takẽ of no man there for a *Caluiniſt*. Seek not here to blynde your ſelues againſt ſo manifeſt a truth: but forſake both the ſect, and alſo the name of theſe wicked deceiuers, the Archeheretikes of this tyme, which wil draw you with them ſelues, into their bottomleſſe pitt of euerlaſting damnation, if you do not enter again in to the Church and mount vp in to the firmament of Catholikes.

2 The ſecound marke of the true Church is the *ſucceſſion of Biſhoppes* ſithens S. Peter, to this

to this day, which neuer hath bene interrupted; the which ſucceſsion the fathers haue alwayes obiected againſt heretikes of their tyme as an inuincible argumēt. For euen as to the propagation of mankinde, mariage is neceſſarie, ſo to the procreation of the children of God according to the ſpirit, the order of preiſthood is inſtituded, which can not be continewed perpetuallie, but by ſpiritual propagation from thoſe prieſts whom Ieſus Chriſt did firſt inſtitute. It is not ſo of kings, as it is of preiſtes, for if all the kings of the earth ſhould faile at once: the people might create new. But if all the prieſts of the world ſhould happen to fayle: it is not in the power of all mankinde to make new. Their inſtitution is diuine, and not humaine. Ieſus Chriſt him ſelfe muſt come againe in perſon in to this world for to inſtitute ſome new ſayth, that by this ſucceſsion all heretikes be confounded: for neuer heretik could ſhew his next predeceſſor in communion of doctrin. And to proue that the Romain Church is the true Church, he rekeneth the Biſhoppes of Rome from *S. Peter*, vnto *S. Eluther*, the Pope of his tyme, which was the twelueth, *Tertullianus*, *Euſebius*, *Proſper*. *S. Hieronimus*, *S. Auguſtin*, *Epiphanus*, *Optatus*, and all the auncient fathers haue vſed this argument *S. Ireneus* *Iren. li.* 3. c. 3.

Tertul. lib. de præſcr. againſt heretikes. *Tertullian* ſayth, ſhew the beginning of your churches, and the orderlie ſucceſſion of your Biſhoppes deriued by ſucceſſion from ſome one of the Apoſtles, as we doe ſhew the orderlie ſucceſſion in the Romain Church, from *S. Peter*. Account (ſayeth *S. Auguſtin*) the prieſts ſithens the ſtate of S. Peter: and look in to that order of fathers which haue ſucceded one an other. and you ſhal fynde that the Romain Church is the ſame ſtone, that the proud gates of hell can not vanquiſh. And he ſayth further, that the ſucceſſion of prieſts in the Romain Church by one continual line holdeth him in that Church. Likerwiſe, *Optatus*, *Shew* (ſayth he) *the firſt beginning of your chayer, you which wil chalenge the holy Church vnto your ſelues*. And *Epiphanius* hauing orderlie recited the names of all the Biſhops from S. *Peter*, vnto *Siricius then Biſhop*, which was the thirtie eight, he addeth: *Let no man meruail if we be ſo exact in this recital, for by thies things the euident trueth of the Church doth al waye ſhew it ſelf*. If then thoſe auncient fathers haue ſo greatlie eſteemed that cõtinuation of twelue, twentie, or forty ſouerain bishops, ſucceſſors of *S. Peter* how much ſtonger is that argument at this day for vs which ſhew the continuation of more thẽ two hundred thirtie three, without

S. Aug. ep. 165. in pſal.

Aug. cont fund.

Optatus lib. 2.

Epiph. hær. 27.

excep-

exception. This argument is insoluble, and al the keretikes of the worlde cannot answer the same: for the Church can not be without priests, nor without Bishops and pastors. There must needes be (as S. Paul sayth) some for the edefying of the body of Iesus Christ vntil he come to iudge the worlde. And (as *S. Hierome* sayth) the Church which is without Priests is not a Church: and none can be priest, if he be not ordeined by a Bishop, being successor of the Apostolike priesthode. This marke is not only most certain & most euident, but forcible to know the true Church, for where the succession of priesthode, is there is the succession of doctrine. *Moyses*, the *Prophets*, our *Sauiour* himselfe in the Gospel doth affirme the same. Now then, we shew the succession of priesthode of the soueraigne Bishop of the tyme, by ascending from predecessor to predecessor vpward, vntil we ariue at *S. Peter*, and enter as it were in to the side of Iesus. Your *Caluin* seing him selfe by this argumēt so intangled that he could not slip away, he striueth, he wringeth him selfe, he tourneth and tosseth, he broyleth with so great rage, as he speweth out a whole flud of iniuries against Popes, priests, and Bishops. Oh the madde dogge, seing cleerlie that succession is a verie

Ephe. 4.

S. *Hierom*

Con Laod. con. 12. *do.* 61. 6.

Deut. 17. *Math.* 2.

Caluin.

certein ſigne of the true Churche, to which he could not anſwer, whereby he is proued to be a deceiuer ſent of the deuil: he caſteth from the poyſonful pit of his harte, iniuries ſufficient to darken the heauen. O ye Lutherans, and Caluiniſts, if you be capable of reaſon; if you may be taught by the holie Ghoſt, if you be touched with the deſire of your ſaluation: then examin you without paſſion this argument: hearken to that which your owne conſciences ſhal teache you, and be ye not enemies to your own ſaluation. For ſith ēce that you haue not the order of prieſthood from any Biſhop, ſucceſſor to the Apoſtles: you are out of the communion of the Church of IESVS Chriſt; you be without Church, without prieſthood, and without any mediation towards God: for that you haue not any preiſt of the order of the *Mediator*. Your miniſters be thoſe that *S. Ciprian* ſpeaketh of, who without lawful calling, without gods ordinance, without eccleſiaſtical *order*, doe appoint them ſelues to be head ouer raſh men, take to them ſelfs titles of Biſhops: & like Apes, they reſemble mens actions; and them ſelues being not in in the Church counterfait the face of the Church; arrogating to them ſelues her authoritie, & truth; bleſſing others, being them ſelues

S. Ciprian lib. 4. ep. 9.

ſelues curſed of God: promiſing life, being thē ſelues dead: calling vpon God, being blaſphemers: adminiſtring prieſthood, being thē ſelues prophane: preſenting thē ſelues to the Altar as interceſſors to God, being thē ſelues ſacrilegiouſe, & prouokers of gods wrath: their preaching is not preaching, but preuaricatiō of the woord of God: their prieſthood is not prieſthood, but a ſeruice of the deuil, and miniſterie of Antichriſte. for Apes be alwayes Apes, and neuer shalbe men: and heretikes alwayes heretikes, how ſo euer they doe counterfait, and neuer shalbe Catholikes, except they enter againe in to the boſom of the Church, where the lauful ſucceſſion of prieſthood of the Apoſtles doth remaine.

The third marke is *Antiquitie*: for euen as the good ſeed was ſown in the field by the houſehoulder, before the cockle by the enemie: ſo it is certein, that the true church is more auncient than the falſe. Now, that the Catholike, Apoſtolike, and Romain Church is the ſame that IESVS Chriſt him ſelfe hath inſtituted, & more auncient then all the ſects of hereti-kes, this argumēt wil force them to confeſſe. 3.

In all notable chaunges of religion ſix things are to be marked: the *Author*: the *New Opinion*: the *Tyme When it began*: the *Place Where it began*: the *Impugners that it had*: the *Small*

number of followers When the ſame began to make her ſeparation of communion from the religion that it dyd forſake. Firſt, we know that the Author of the hereſie of *Arriãs*, was a prieſt of Alexandria named *Arrius*: of *Neſtorians*, a Biſhop of Conſtãtinople named *Neſtorius*: of *Lutherans*, a monk of the order of S. Auguſtin named *Luther*. Secondlie we know that the new doctrine of *Arrius* imported, that the ſonne of God was a creature Of *Neſtorius*, that there was, two perſonnes in Ieſus Chriſt: Of *Luther*, that the *Euchariſt* is not a ſacrifice, and that man is Iuſtified by that onely ſpecial faith which he hath of his owne iuſtification. Thirdlie we know that the ſect of Arrius, dyd beginne the yere of our Lord 324. that of Neſtorius, the yere of 431. that of Luther, the yere 1517. Fowrthlie we know that the Arrianiſme dyd beginne in AEgypte: the hereſie of Neſtorius in Thrace: that of Luther in Saxonie. Fiftlie we know that the Arrians were Impugned by *Pope Syluester*, by the *Councel of Nyce*, by *S. Athanaſius* by *S. Hilarie*, and many others: the Neſtorians by *Pope Celeſtin*, by the *Councel of Epheſus*, by S. Cirill, and many others: the Lutherans by *Pope Leo the tenth*: by the *Councel of Trent*, by all vniverſities of catholikes, and by many Doctors. Finally, we know that in the beginning

ginning when all thoſe arche heretikes did ſeparate them ſelues from the communion of Catholikes, they were ſmall in number, and that euen thē the Catholiks were diſperſed throughout the world in infinite numbers. None of all thoſe thinges can be obiected by the Lutherans and Caluiniſts againſte the Catholikes. Firſt they haue neuer obiected vs, the author of our faith contrary to theirs: neithers haue they named vs after any particular man which they wolde verie willinglie haue done if they could. Secondly they doe not ſhew the beginninge of any our new doctrine, if they aſcend not vp to the Apoſtles, whoſe nouelty is ours: and is our antiquitie againſt all hereſie. They are not alſo able to ſhew any tyme certain of our faling from the Churche; nor the place; neither where it ſhould haue begun; nor thoſe which did impugne the ſame as new; nor that any councels haue bene celebrated againſt her: nor finally that this our Church Catholike, Apoſtolike, and Romain, did ſeparate it ſelf from ſome greater, that was before, in ſuch ſorte as thoſe which did communicate with the Romaine Church were fewe in number, and that the reſt of Chriſtians were farre more greater. For it appeareth by the epiſtles of, *S. Gregorie*, the Pope which

which he did write to the Bishops of the East, of *Afrike*, of *Spaine*, of *France*, of *Italie*, that almoste all the Christians of the world did cōmunicate with him. Now it is a thowsand yeeres past sithens S. Greg. and the doctrine of faith which he did teache, is the same that the Church doth teach at this day.

4. The fowerth marke is *Continuance* without being interrupted. It is foretould in *Daniel* that the raigne of the church shall neuer be dispersed: and in *Sainct Paule*, that heresies can not long stand: the Churche being like the brightnes of the firmament which shineth in perpetual eternitie: Heresie is as a Comet conceiued of the vapours of the earth, whereof the flame ceaseth so sone as his earthly nourishement doth faile. The Church in an other sorte is as a continual flud which cannot drye. Heresie is as a flud of tempest which presently doth faile. wherof *S. Augustin* sayth: Be not you (sayth he) amased to see the fluds swellinge and roaringe for a tyme. It is a violence of water which runneth downe, and shall cease verie soone. for the same cannot long continue. many heresies be alredie dead. they haue runne in theyr channel as long as they could; they be slydden away: the rootes be drie and hardlie shal one finde the marcke where they

Dan. 9.

2. Tim. 3.

In illud psa. 97. Ad nihilū deuenient tanquam aqua decurrens.

they were. It is verie certein that the Church Catholike, Apoſtolike and Roman hath cō-continued ſince the Apoſtles in her viſible brightnes vnto this day: which thing if heretikes doe not fullie grant, yet doe they confeſſe that thoſe things which they blame in the ſame, were alredie brought in before a thowſand, or twelue hundretd yeres. But what hereſie hath euer laſted any thing near that tyme? yet I wil confound them by this argument: Before that Luther did ſtart vp, beſydes the Romaine Church, there was not in the world but theſe religions, *Paganiſme*, *Iudaiſme*, *Mahometiſme*, and the relikes of *Neſtorianiſme* in Grece. But it is certein by the confeſſion of Lutherans and Calueniſts them ſelues, that the Church of Ieſus Chriſte was not in any one of theſe ſectes; whereof it foloweth that ſhe was in the Romaine Church, or els quyte extinguished in al the world, which can not be. Trulie this marke of the true church is famous: for ſythens *Theobutes* and *Simon Magus* the firſt Archeheretikes vntil Luther, two hundred diuers hereſies haue had their courſe, wherof ſome were vpholden by verie mightie Patrones: by Emperours, by Kynges, by lerned men, making innumerable books, out of the which a man woulde haue ſayed

that

that they could neuer be blotted. And not withſtanding, by the wonderful prouidence of God they be ſo weeded out of the earth, that there remaineth nothing at all, nether of the followers, nor of their bookes, nor of theyr doctrine, nor any ſigne at all, but that which is found in the bookes of Catholikes; who if they had not written their names in their books, we had not knowen that ſuch hereſies had euer bene in the world: and there is no doute but the flouds of hereſies of theis tyme, wil alſo ſlyde away ful ſhortly.

5. The fifth marke of the true Church is the *largenes of the Raigne*. And this marke is verie euident in the Catholike Church, the which doth fructifie throughout the vniuerſal world in both the hemiſpheres; And the ſunne doth not ſtreache his beames further then she. I know wel that she hath not the temporal regiment of external Iuſtice throughout the whole world: but she hath euerie where obedient childrē. So that there is no rounge, nor people, nor climate of countrie inhabited, where (if perhaps the moſt parte be not Catholikes) yet at the leaſte there are ſome, I ſay ſome notable number; which aſſemble them ſelues in the Church, and cōmunicate Catholiklie in the Sacraments of the

the Church: among the *Turkes*, among the *Perſians*, among the *Tartarians*, among the *Panymes*, throughout the compaſſe of the earth. for the catholike Church is not reſtreined within the bounds of *Italie*, *Fraunce*, *Spaine*, *Germanie*, *England*, *Polland*, *Rome*, *Hungarie*, *Greece*, *Siria*, *Armenia*, *Ethiope*, *Egipt*, and other countries wherof the names are wel known vnto vs, and where the Catholikes be in infinite number: but she doth ſpread her ſelf in to the new world, and in all thoſe fure partes of that new world, where she hath many Churches, without mingling of hereſies: of the Eaſt ſyde in the *Indians*: of the weſt ſyde in *America*: towardes the north in Iapon, towards the ſouth in *Braſilia*: what hereſie is that, that euer had ſuch largenes? As for the ſectes of Lutherans and Caluiniſts, they haue not paſſed in Aſia, nor into Africa, nor in to Grece, nor into many prouinces of Europe. Yea euen in the verie ſprings of miſchief in the North, where hereſies haue moſt might, there are not two townes neighbours poſſeſſed of one ſelf ſect. All hereſie is as a ſerpent. A ſerpent neuer departeth farre of from his denne. And S. Auguſtine ſayth very wel that the Church is euery where, hereſie alſo euery where: But the Church is one and the ſelf ſame euery where

S. Auguſt. lib. de paſto. ca. 8 & lib. de vtil. credendi cap. 14. & 17.

where, where as hereſies be not the ſame euery where: but be of great diuerſitie, the one not knowinge the other: Wherof it doth appeare (ſayth he) that none of thoſe is the Catholike Church. And he compareth hereſies to boughes cut from the vine which abide in the place where they fall without fructifying: wheras the Church is the liuelie ſtocke, which doth bring fruit in all hir braunches throughout, where ſo euer ſhe doth extend her ſelfe.

6. The ſixt marke is the *conqueſt of the World by efficacie of Doctrine*, which is the doctrine of the true Church, being liuelie, mightie, more pearſing then any two edged ſwoord and cõuerting effectuallie the ſoules to God. The Philoſophers (ſayth *S. Athanaſius*) with loftines of learning, and magnificence of ſpeche could neuer perſwade any one citie to take their laws of them, for that (ſayth he) their doctrine was dead and without force; and their ſpeche did not proceed of the ſpirit of God, but of the ſpirit of man. Neither did any man euer read that the heretikes conuerted Idolators or Iewes to the faith. *Their care* (ſayth Tertullian) *is not to conuert ſtraungers to Ieſus Chriſt, but to peruert hys domeſticals, & thoſe which he alredy had gottẽ to him: not to geue lyfe to the dead, but to giue deadlie poiſon*

Tert. lib. de preſc. hær.

ſon to the liuing : not to lifte them vp which be on the grounde, but to make them fall that ſtand vpright. The efficacie of their doctrine is not to edifie; *it ſerueth but to diſtroy,* and this marke doth ſhew it ſelf very openlie in theſe our dayes. Here is now the very large harueſt of the new world in ripenes. It behooueth to ſend workmen: but from whence doth the Lord of the harueſt take them ? The Church Catholike, and hereſie making both profeſſion to be of Ieſus Chriſt, their dueties are, to increaſe the howſehold of Ieſus Chriſt aſmuch as they can, by conuerting the Infidels to the faith. This not withſtanding becauſe IESVS CHRIST wil not be planted in the hartes of ſtraungers by other handes then of his deare ſpouſe, therfore the Catholikes only are they which preache the Goſpel to Idolators, and gaine them to Ieſus Chriſte. The heretikes haue neuer drawn, the leaſt prouince from Paganiſme to Chriſtianitie. when we haue conuerted thē to Ieſus Chriſt; the heretikes come afterwardes to deceiue them. But men ſee that God doth not permit the worke of conuerting them, to any other then to his true Church: as we being thoſe only which be the fiſhers of men; thoſe alone which draw the ſoules of men from the ſea of Infidelitie, to the ſhoare of Chriſtianitie.

Soc. l. 4. c. 27. Soz. l. 6. c. 37. Theod. l. 4.

ſtianitie. The heretiks neuer throw their nettes in ſea, but after that we haue put the fiſh vpon the ſhoar, then they put all their gloire to rob and carie away ſome litle fiſhe, as theues & not as fiſhers. Euen ſo the *Gothes* being alredy made Catholike, demaunding Catholike Biſhops for to gouern their churches; *Valence* ſent them Arrians for to ſubuert them. The cauſe why the heretikes cannot conuert the Infidels to the faith, is, for that propounding the ſcripture, they doe not propound the true ſenſe which is properlie the ſword of the ſpirit. The wordes of the ſcriptures are but as the ſheath which hold the ſworde of the ſpirite. They then fighting not with the ſworde, but with the sheath onlye, it is no merueil if they doe not pearſe the hartes of Infideles. Beſydes that the heretikes and Idolaters belonge all to one ſelf maiſter: But in the Romain church, not onlie at the beginning, but euen at all tymes this efficacie hath bene found. This is the Romain Church which did firſt conuert the Englishe men to the faith in the tyme of S. Gregorie the Pope: This is the Romain Church which did conuert the Saxons and the whole countrey of Almains, in the times of Pope Conon, and of Pope Zachatie: This is the ſelf ſame Church that conuerted the Van-

Vandales, *Bulgarians, Sclauonians, Polonians, Danes, Norwaies, Hungarians, Moranians*, with infinite kinges & people. And it is not paſt twoo hundred yeares ago ſince that one only mounke *S. Vincent* of the orde rof S. Dominike did conuert to the faith 25000. as well Iewes as Saraſins. It is in our tyme that the new worlde receiued the faith of the Romaine Church. And it is not many yeres ago ſince that ſome Turkes & ſome Iewes were baptized at Rome, and other places in the Romain Church. The Lutherans & Caluiniſts can not boaſte them ſelues to haue conuerted to their ſect neither Panimes nor Turkes, nor Iewes, wherupon it doth appeare that they be of the ſpirite of the deuil, ſithens that all their force is no maner of waye to get the Infidels, but only to deſtroy the Chriſtians.

The ſeuenth marke is the *Conformitie of doctrine With the Primitiue Church*. Now that the auncient fathers did teach the ſame doctrine that we doe at this day, and condemned for heretical that which we condemne, their bookes beare witnes thereof; of the which I wil ſay further, that who ſo euer readeth them ſhal neceſſarelie frame to him ſelf a Catholike ſpirit, and ſhal neuer after drinke the venim of any hereſie, For al theſe 7.

fathers, as they were well inſtructed vpon what ſtates the holy Ghoſt doth reſt him ſelf: ſo doe they breathe out nothing but humilitie abatement of preſumption, abnegation or denial of them ſelues, a ſoueraigne reuerence to the Church, a perpetual flame of charitie, and a care of ſpiritual vnitie, and as a man might ſaye, an indiuiſibllitie with the Church.

The eight marke is *Holines of Doctrine*; (that is to ſaye) when the profeſſion of doctrine doth not conteine any falſehood concerning matter of faith; not iniuſtice concerning maners: by the which marke, it is conuicted that there is no true Church in the world but the Catholike Church, For there is not a ſect in the world be it of the *Panimes Iewes, Turkes*, or of heretikes as wel olde as new, but it doth conteine in her doctrine ſome manifeſt impietie, or ſome iniuſtice directly contrary to reaſon, as the ſect of Caluin doth make God authour of ſinne: and as much the cauſe of the treaſon of *Iudas*, as of the conuerſion of *S. Peter*: & doth teache that the chriſtiã can not do any good worke. Beſyds that, al theyr writings be impugnors of chaſtitie, of virginitie, of Religion: inueihing againſt faſting, againſt vowes, againſt all orderlie deuotion in the church:

eſta-

eſtabliſhing all vice: prouoking to diſpaire: & laboring to extingwiſhe the ſeed of immortalitie in the hartes of men. But the Church Catholike is perfectlie holie and immaculate in her doctrine: ſhe doth teache many thinges in her miſteries aboue reaſon but nothing againſt reaſon: ſhe doth teach to auoide ſinne; ſhe doth correcte tranſgreſſors; ſhe doth comfort the penitentes: ſhe doth exhorte all her childrē to walke holilye, iuſtlie, religiouſlie in all their wayes; and to haue their verie thoughts holie, purging, illuminating, & making them perfect for to preſent them holie to God. Come (ſayth S. *Auguſtin*) to our Churches; there is nothing ſet foorth to ſee or to follow which is impoſſible; nothing vniuſt, nothing impure: there be inſinuated the comandementes of the true God, or his marueilles declared, or his giftes prayſed, or his graces demaunded. And ther is no perfect ioye nor true conſolation in the worlde but there: for that there is not any remiſſiō of ſinnes in the worlde but there.

The ninth marke is *Holines of Life*, aſwel in prieſts as in the people. I know that this marke although many doe cauil at it yet is it forceible: & more notorius in catholikes, thā in all the ſectaries of the world. S. *Chriſoſtome* ſayth, *that all the kindes of Iuſtice that the ſer-*

uants of God haue in truth, the ſeruants of the deuil may haue the ſame in diſſimulation. The deuil (ſayth he) hath his meeke men and his humble men: he hath his chaſte men, his almesgiuers: his faſters, and all kinde of goodnes that God hath created for the ſaluation of men. The deuil hath brought in the ſame kind for to deceiue them: to the end that betweene the true good and the good fained there ſhould be a confuſion, by the which the ymple not being eaſelie hable to diſcerne the true good from the good faigned, whiles they *ſearching the men of God, they light vpon men of the deuil: and there is not any thing but onlie charitie, that the vncleane ſpirit can not counterfeit. All apparence of Iuſtice is found in deceiuers except onlie charitie, which is not found but in the onlie ſeruants of God: The holie Ghoſte hath reſerued to him ſelf onlie this vertue of charitie, in ſuch ſort, that by no other action of Iuſtice a man may ſo wel diſcerne where the holie Ghoſt is, as by the vertue of charitie.*

Al hereſies at the beginninge come masked with a ſuperficial holines, whiche for that it is not of the ſpirit of God, cannot ſoundlie be there ſetled. And as the Ape learned by arte to hold the candle after he hath ſtode ſome ſmall while in ſtead of a candelſtik, at the ſight of a nut caſte before him leaueth all for to runne after it: euen ſo they can not long time indure without manifeſting the

ſpirit

ſpirit wherof they be. And as theyr father was a murderer from the beginning, ſo they be come ſtraight waies theeues, kindlers of diſcention, worſe then Paynims and Barbarians: and aboue all other vices, Pride is to them peculiar whereof S. Auguſtin ſayth: *In ſundrie places there be ſundrie hereſies, but one only mother pride hath ingendred them all, as alſo our onlie mother the Catholike Church hath brought forth all faithfull Chriſtians diſperſed throughout the world.* Iob. 8. Aug. l. de poſt.

And all theſe hereſies doe ſpringe by accident of ſome euil occaſion. *Egeſippus* ſpeaking of the firſt heretike, ſayth thus. *Then the church was called a virgin, not being yet corrupted by adulterous doctrine, but one Theodotes for that he was denied a Biſhoprike, did beginne to trouble and corrupt all things.* It appeareth in the eccleſiaſtical hiſtorie that Simon Magus, Valentin, Marrian, Arrius, and all thoſe olde monſters did ſpring out from theſe: for diſdaining that others were preferred before them, they made a ſecte for to reuenge them ſelues, being eloquent and of great witt, and of thoſe that S. Iohn calleth falſe Propheres iſſued out of the throat of the dragon: vncleane and deueliſh ſpirits, practiſing the kinges of the earth. *Luther* witneſſed his owne motiue in the firſt diſputation againſt Egeſipp. apud Euſ. lib. 3. cap. 22. Theodotes Act. 8. Tert. con. Valen. Epiph. her 24. Theod. li. 3. Apoc. 16. I. Coch in actis Luth 1517. Luth. in ep. ad Argen. I. cō. Aug. & l. de miſſa

Ecchius, crying out, *this cause is not begunne for the loue of God*: Him self hath written that willingly he would haue denied the presẽce of Iesus Christ in the Eucharist, if the scripture had not bene so cleare; for that therby (sayth he) he did see that he might do much hurt to the *Papacie*. He boasteth him self, that kinges, Princes, and Popes were not worthie to vntie the latche of his shoes. he sayed that he would that they should holde him for a holie man whether men would or no: that he did not esteeme muche a thowsand *Ciprians*, a thowsand *Augustins*: And for to shew more plainlie that his father is the king ouer all the children of pride, he sayth, that the deuil did teache him that the masse was a neuil thing, and that persuaded by the reasons of the deuil he did abolishe the masse. His owne followers them selues, haue described him to be a man full of a malitious spirit and without charitie, Erasmus sayth, that he was a manifest deceiuer; and that he did neuer see one of those which haue folowed him that did amend them selues, but many impaired. One of his owne ministers writeth in this maner: To the end that all the world may know that they be not Papistes, & that they do not trust any whit at all in good workes, they doe none at all: & hauing

Conræ. Gesn. in Bibl. Luth

Eras. ad vultu.

hauing chaunged the ſpirite of humilitie into arrogancie, & redoubling their firſt diſſolutions without faſting, without almes, they call that kinde of lyfe an Euangelical lyfe. Luther him ſelf hath acknowleged that his owne diſciples gaue them ſelues to be more reuengeful, more couetous, proude, vnmercifull, vnrulie, and muche worſe then they had bene then, when they were Papiſts. Which thing the principal Lutherans perceiuing, and that their corruption was cheeflie cauſed for that they had taken a way auriculer confeſſion, they were deſirous to reſtore the ſame again by way of policie: & for to conſtraine the people there to, they did preſent a requeſt to the Emperour Charles the fifte, who refuſed to heare them, except they would vnite them ſelues againe to the Church. His diſciples Caluin and Beza did not ſo much as couer them ſelues with ſheepes skinnes, but beinge verie noondeuils DEMONIA MERIDIANA haue painted out them ſelues as Apoſtatas of nature, publiſhing their ſinnes like Sodome, and not hiding the ſame; hell it ſelfe could not caſt forth more filth then the ſchoole of thoſe abhominable *Pentapolitaines* or *Gomorits*. They haue digged out of the earth the bookes of impietie and ethnical

Luth. in Poſt. ſup. euan. adu.

Soto in 4. ſent. vbi confeſſ. auric.

corruptions which our forefathers had buried. They haue thereof made commentaries, and put them in french for to infecte therwith the world: An horrible thing, that they haue not bene aſhamed to call thẽ ſelues waldins: to write that they helpe them ſelues with empoiſõning, with witchecraft with Magick, and with the deueliſhe arte for to diſpatch them ſelues of their euil willers. I would neuer haue beleued that Sathan had bene ſo impudent, if I had not ſeene the ſame in their bokes. They doe reuile all auncient fathers with ſhameful iniuries, exalting the olde heretikes ſo farre, that they call S. Hierome a peruerſe ſpirit, and wicked: & IOVINIAN which was an heretike they call an holie man: and ſay, that S. Hierom and S. Auguſtin in that, that they did gainſay IOVINIAN were thẽ ſelues heretikes. And it is a wonderful doltiſh follie in them whom they haue bewitched, that they doe not recouer any ſpace of time, for to conſider their illuſions: and where of it cometh that in their writinges do appeare ſo many iniuries, ſuch falſe accuſations, and lyes, and not any light of Charitie, or grief of ſcandel of their neighbours, turning al accidents of diſorder in to mockery or matter of detraction, in their behauiours. The fabu-

Beza imag

Cal. in har. euan.

louſe

louſe goddeſſe *Ate* in Homer, did neuer make ſo many calamities as they haue made where they haue paſſed by. If their ſectaries ſeing their ſteppes did caſt their eyes towardes the, for to conſider by the motion of what ſpirit they haue burned our Churches, martired, cruellie our prieſtes, deſtroyed our howſes, & committed a million of inhumanities, they ſhould ſee that ſuch thinges be not the markes of the true church. The ſpirit of God is not in a tẽpeſt of wind ouerthrowing the monteignes and breaking the ſtones; it is not in a thundering commotion; it is not in fier which doth deſtroy wher it paſſeth: it is in a ſound of a ſpirit, calme, and gentle, woorking no harme nor ruine, but creating a new & reuiuing in ſuch ſort, as the ſcripture ſayth that he did manifeſt him ſelf to Elias. As for the Catholike people it is too true that there be manie wicked, yet there are alſo many that feare God, loue theyr neighbour, and endeuor to kepe them ſelues vndefiled of this world: which had rather loſe their goodes & their liues then the grace of God. The catholike people is as the graũg of a laborer full of ſheaues of corne, whereof their doth nor appeare to the eies but the chaffe: Yet if one come to threſhe the ſheaues and put the graine bare apart, there wilbe

wilbe founde a good heape. I know men ſee not the good people goe to gether in troupes, but that the flud of corruption which hath ſwaie, hath ouerthowen manie, and that it ſemeth, (as ſayth the Prophet) that Sathan doth reape the field and gather the vines, and that God doth not but gleane or leaze after him. But yet I ſaye there be a good number which doe ſet them ſelues againſt the euil, and continue ſtil ſtanding vpright, holding them ſelues faſtened to GOD and wilbe rather cruſhed to pieces then to ſeperate them ſelues from him: Who if they fall ſomtime by infirmitie, yet they riſe againe quickly, mainteining their cuſtome of weldoing, and praying vnto God inceſſantlie that he will fortifie them: and when they muſt reſolue them ſelues, will forſake all the reſpectes of the world for the honour of God.

As for our prieſts it can not be diſſembled, but that there be dreadfull ſcandals, and all good people haue their hatres wounded to ſee the diſorders that be in them: thoſe men that deſerue high puniſhment haue there the higheſt honours; and the mindes of the comon people, which are moued more by by exemple then by reaſon, doe fall by to much marking the maners of many prelates.

lates. But what ſo euer confuſion there be, yet are there ſome found not vnworthie, diſperſed here and there, doing their charge with reuerence. The grief is that the greater parte doth ſurmount the better; and there are not to furniſhe euerie where. It is our parte to praye that when the Iudaſſes & traitors ſhalbe gone into thir places, GOD will giue vs *Mathiaſſes* for to ſupplie their romthes againe. In the mean tyme, good or bad as we haue them we honor them, as miniſters and diſpenſers of the miniſteries of God. We know that we muſt alwaies make diſtinction betwene the vocation and the perſon. In mines of golde and ſiluer, one ſhal not finde the golde all pure: there is but one litle vain vpon a grain of the earth: Yet men let not for that, to take that veine and leaue the earth. Now the golde and the ſiluer be the Sacramentes and the word of God: the earth is the corrupted maners. *The holines of the church cõſiſteth not in the perſons, but in the Sacramentes* ſayth Optatus. The prieſtes for the reuerence of their prieſthood ought to be as Melchiſedech without father, without mother, without genealogie, kinges of peace and of Iuſtice; that is to ſay, all ſpiritual, al pure, all holie, without fleaſhelie affection, as if they were deſcen-

Optatus

Hebr. 7.

deſcended from heauen, not ſubiect to the paſſions of men: yf they be not ſuch, if they preach the good and do the euill, they be like the carpenters of the Arke of Noe, which taking no care to ſaue them ſelues did not enter therin: or like the candle which giueth light to others and conſumeth it ſelf; or as the markes which ſhew the way and ſturre not from theyr place.
Noe did not caſt him ſelf in to the water becauſe of the vncleanes of the beaſtes which weare in the Arke: ſo we muſt not depart from the Church for the vices of men. If a ſicke man ſhould refuſe the remedie of a Phiſition, for that the phiſition him ſelf is ſubiect to the like diſeaſe, he were miſaduiſed. The grace of the Sacramentes is not of leſſe force for the euill life of a prieſt: and the diuinitie can not be impeached by the corruption of perſons. If the beames of the ſunne do not defile them ſelues paſſing by vncleane places; much leſſe doe the Sacramentes of God, which be remedies purging alcõtagiõs. A man muſt neuer ground his religion vpon the perfection of creatures: for that were Idolatrie. It is vpon the word of God that he muſt make his foundation. And I will ſay more, that it was expedient for vs, to haue for our paſtors, men taken from among men,

men, which be of fleſhe and blood as we are, weake and vnperfect as wee, and can haue compaſſion on vs, for to diſtribute the Sacraments according as our weaknes doth require. If God had giuen vs Angels for paſtors, they would haue required too great perfections of vs. God hath giuen to prieſtes the miniſterie of his giftes. It is of prieſtes that our Sauiour doth ſay, as thow haſt ſent me to the world, ſo I haue ſent them into the world. I haue giuen them thy word, and I do not praie onlie for them, but for thoſe which ſhall beleue in me by their word.
How contemptible ſo euer the perſon of the prieſt be, I conſider God in him, and not the man: and honoring the contemptible man, in that he is the vicar of God, I honour God more, than if I honored a holie man which were perfect: becauſe I doe it not for any other reſpect thē for the loue of God: where as in holie men, it is the holines of life & the prerogatiue of vertues which maketh them venerable. To be ſhort, we muſt not onlie receiue Ieſus Chriſt in his own perſon, but we alſo muſt receiue the holie Ghoſt in his Church: As Ieſus Chriſt is the head, ſo the holie Ghoſt is the ſoule of the Churche; and the chaire of Ieſus Chriſt ſhall not haue leſſe priuileige then that of Moiſes. From Moiſes

vnto

vnto the Meſſias, the Sinagogue alwayes taught the truth: ſo the chaire of the meſſias ſhal teach the truth, to the end of the world. The grace of the chair is of that force, that the ſame doth conſtraine thoſe to ſay wel, which do not wel: but manie in that chaire do the one & the other. For concluſiō of this marke among Catholikes there be good people, & all may be ſuch: but among heretikes there be none good, nor none can be.

10. The tenth marke is *the gloire of Mirakles* which be diuine operations ſurmounting the habilitie of all creatures, as to raiſe the dead, to make the blind to ſee, to helpe the lame, and to cure dileaſes which are naturalie incurrable. And this marke is neceſſarie for to perſuade a new faith, or an extraordinarie ſending, euen according as the ſcripture and all the fathers do teach. But neuer were there true miracles in the worlde but among the Iewes and the Catholikes: The Iewes haue not had anie, ſithens Ieſus Chriſt. The Mahometiſts haue neuer made anie. & Mahomet ſayth in the Alcoran, that the miracles haue bene giuen to Ieſus Chriſt, and the ſword to him. The Panimes alſo neuer wrought any true miracles. Thoſe wich they report touching an oxe and an Image which did ſpeake, water caried in a ſiue by a veſtal vir-

Exod. 4. Matth. 10. Ioh. 15. Mar. vlt. Hæbr. 2. Aug. li. de. vti. ered. & 22. de euit. Dei c. 8. Tert. li de præſ.

virgin, a raſor that did cut a whetſtone, and ſuch like, be all light toyes tending not to the viuification or bettering of anie creature, but be ſecret trickes which the deuils might eaſilie doe for to amaze and to maintein the folies of Paganiſme. But true and liuelie miracles bringing ſound comfort to men, neuer Sathan nor his angels, nor the falſe prophets, nor the Panimes, nor the heretikes haue euer done any. Thoſe that SVETONIVS and TACITVS haue written of Veſpaſian, that he did make one that was blinde to ſee with his ſpitle, and heale one that was lame, and an other that had a drie hande, thoſe be the miracles of Ieſus Chriſte, which thoſe prophane perſons would rob him of, for to attribute them to their Emperour: and they them ſelues diſcouer their theft by their own writtings. TACITVS doth write that the ſaide blind man ſayd to Veſpaſian, that he had in reuelation of the God Serapis, to come to him. Now the Panimes, which had not yet hearde then of IESVS Chriſt, did thinke that the Chriſtians did worſhip Serapis, as it doth appeare in an epiſtle of the Emperour Adrian to Serenianus conſul, as apeareth in *Vopiſcus* where he ſayth: that in the towne of Alexandria they that worſhippe Serapis were Chriſtians.

Tit. Liuius. Cicero. Val. Max

Suetonius Corn. Tacitus.

Whereby

whereby one may ſee that the Author of the healing of that blind, was the God of the Chriſtiãs. The cauſe of the error in the name *Serapis*, cometh of that, that thẽ throughout al the world, men talked of the miracles that Ieſus Chriſt and his Apoſtles had done in Iurie, and the countries round about: and did not declare them according to the pure truth, as cõmonlie things which be done in countries far of be diſguiſed and altered by them which report them: & the Panims at al times haue bene raſhe & foliſhe to iudge of things to them vnknowen, giuing for hiſtorie that which they did imagin, according to their darknes, as it appeare theuen by the ſcripture it ſelf. Euen ſo the Siriãs being ouercome by the Iewes, ſaid that the God
3. Reg. 20 of the Ieweswas the God of Mountaines, &
4. Reg. 18. that they muſt intrappe him in the valleis. Euen ſo *Rapſaces* did iudge that Ezechias had deſtroied the aultars of the God of the Iewes whẽ he deſtroyed the idols. Lykewiſe the licaonians did call *Barnabas* Iupiter, & *S. Paul* Mercurie, for that he was the cheef ſpeaker.
Act. 14. In like manner the Panimes in the time of the Apoſtles vnderſtanding that the Chriſtians did wotſhip Ieſus Chriſt in the Euchariſt, ſaid that they did woorſhippe Ceres and Bacchus: And aboue al the Panimes, Tacitus by his writings doth ſhewe him

ſelf to be a manifeſt ſclanderer of matters both Chriſtian and Iudaical, But yet to take the hiſtorie, as if there were no errour in the name of Serapis, and that the deed were auerred in the perſon of Veſpaſian: it was not a blinde man in deed, nor a lame man indeed which were healed by Veſpaſian. For Tacitus doth write that the Phiſiciens aſſembled did ſaye, that the diſeaſe of thoſe two were curable: that in the one the facultie of ſight was not loſt; and that the ſame might come again, if they did take from him the impediments: As to the other he ſayd that it was eaſye to helpe his legges. Therefore if the diſeaſes which naturalie might be healed, haue bene cured by the craft of the deuil: that is not a true miracle. And it is credible which Tertullian ſayth, that thoſe diſeaſes were of the deuil, which did hinder in the one the vſe of the eie, and in the other the vſe of the legges, to the end that he might ſeme to heale, when he did ceaſe to hurt, and to the ende that he might darken the true miracles of Ieſus Chriſt, and of the Apoſtles. The true, certen, euident and vnforged miracles haue neuer bene but in the Catholike Church, in the which, at all times according to neceſſarie occaſion God hath wrought them, in the beginning

Tac. l. 4. hiſt.

Tert. in Apol.

in infinite number: but ſithens, that heuenlie plant hauing caſt his rootes throughout the earth, and hauing no more need of ſuch watering; they haue bene leſſe frequented, for that it is not for the benefite of the Church to haue ſo often miracles. And yet not withſtanding for the ſpace of theſe thowſand yeres there hath no age paſſed without miracles in the Catholike Church authentiklie witneſſed, and without gain ſaying: as the miracles done by *Tharaſius*, S. Malachie, S. Bernard, S. Frauncis, S. Dominike, and others, which haue made the blinde to ſee, reſtored hearing to the deafe, holpen the lame, and raiſed the deade. And it is not much more then a hundred yeares from S. Vincent, he which did conuert *25.* thowſand Iewes and Saraſins, of whom *38.* dead men weare reiſed frō death to life. Anthoninus which was of his time hath written theſame. And all the people, Chriſtians, Iewes, and Turkes did ſee the ſame. Of our time it hath bene written from the Indiens newlie diſcouered, that Francis Xauier prieſt, a Ieſuit hath healed ſome of the palſey, ſome deafe, ſome domme, ſome blinde: and raiſed one dead, and hath done other miracles, witneſsing that he was of the ſpirit of the Apoſtles: And all thoſe holie perſons

Antonin. part. hiſt. cap. 23.

perſons were Catholikes. Manie haue written that Caluin & other new heretikes haue ſuborned poore people for to counterfait them ſelues to be dead, to the end that they might raiſe them again in the aſſemble of people, for to authoriſe their impietie: the which counterfaiting to be dead, haue dyed indeed in the act of their feyning, to the cõfuſion of the deceiuers. In concluſion, the marke of the true miracles is not found in any place of the world, but in the Catholike Church.

The eleuenth marke, is the vnhappie end of the archeheretikes, & of princes their protectors, and the proſperitie of thoſe that haue defended the Church. I know how much a mã muſt leane or truſt to this marke; I know that God doth ofté ſpare the wicked and doth fatten them with proſperities, & ſhew him ſelf more auſtere and hard to his true children, to the end to awake them again, and that they remain not ſetled in the earth. Therfore our faith hath other ſounde groundes ſufficient without authoriſing her by euentes, which may haue by the wil of God motiues vnto vs incomprehenſible: and may happen ſomtimes with diſaduantage (in reſpect of the world) to the true children of God, as roddes and fatherlie chaſti- 11.

chaſtiſementes. But we ſee ordinarilie that God doth ſhew him ſelf ſo good a father, and ſo fauorable towardes thoſe which be couragiouſe to defende his Church, that ouer and aboue the moſt happie eternitie, which is aſſured vnto them, he doth reward them alſo temporallie: and ſtrickes with ignominie and calamities, thoſe which be enemies to him. Among the Archeheretiks Simon Magus caried by the deuil in the ayr at the prayer of S. Peter did fall downe and al bruſed died ſhamefullie: Manicheus was ſlaine a liue by the king of Perſia. Montanus did hang him ſelf: Arrius being about to goe into the Church, ſodeinlie died of an horrible death caſting out his intrailes: Neſtorius was eaten of vermin. Luther died ſodélie the ſame night that at ſopper he had tippled ſquare, goſsiped, and made all the companie to laugh. Zwinglius was ſlaine in warre againſt the Catholikes: Coroſtadius ſlaine of a deuil by the teſtimonie of his own diſciples. Caluin died yet more miſerably. Among princes, Iulian the Apoſtata was ſlaine from heauen, and his bodie without buryenge was ſwalowed vp of the earth, Valens burned a liue of the Arrian Gothes whom he had fauored. Anaſtaſius was ſtriken with thunder: Hunerick king of

Van-

Vandals eaten with vermin: The 3. Herods as alſo Nero, Domitian, Maximin and all the other perſecutors of Chriſtians be miſerablie dead, either by killing them ſelues, or being cruellie killed by theyr owne men. Contrariwiſe all the Emperours and Catholike kinges which haue defēded the church, haue bene glorious in the world: God hath made thē triūphe ouer their enemies, & hath giuen them their deſires. The examples of Conſtantin, of Theodoſius the elder & yonger, of Honorius & of others, doth proue the ſame. So longe as *Heraclius* was a good catholike, he proſpered againſt the Perſians: after that he became an heretike, he was vnhappie and died miſerablie: Likewiſe Iuſtinian. And to be ſhort, ſithens that the Emperours of the eaſt, did withdraw them ſelues from the Romain Church, they grew from daie to daie in decaie, waxing weakar and weakar till they loſt the Empire. It is apparent that the Emperours of the weſt haue floriſhed more or leſſe, according as their deuocion was more or leſſe to the church: As for Fraunce we can not denie that euer it hath bene in greater glorie and more redowted to the world, than when it was a refuge to Popes, and hath neuer declined ſo much as when it hath bene againſt

them. And of our kings, thoſe which haue done moſt for the Romain Church, haue bene the moſt happie, moſt beloued of the people, and moſt dreadful to their enemies. In our time, in the yere *1531.* the Catholike Suiſſers had fiue battailes againſt the heretik Suiſſers, and in them all the Catholikes did vanquiſhe the heretikes: & making finalie a peace, in the firſt article, the heretikes did write this clauſe: that from thenſe forth they would leaue in peace their cõfederates cõcerning the point of their true, indoubted, and catholike faith. And the Catholikes this clauſe: that they would leaue their confederates in peace touching the point of ther faith, without adding this words *true, indoubted, Catholike.* In Germanie, *1547.* Charles the fifte with a ſmal number had a marueilous victoire of the Lutherans, which had an armie of more then threeſcore thowſand men. In Fraunce the Catholikes haue alwaies for the moſt part ouercome the heretikes, as at the battell of dreux, of Iarnac, of Mountcounter, and ſeldome or neuer haue the heretikes in iuſte battel ouercome the catholikes, neither in Fraunce, nor in flaunders, nor in Almaine, nor els where: and we ſhal ſee doubtles (with the grace of God) that thoſe which at this daie put

them

them ſelues in force to defend the Church. God ſhal croune them with honour and glorie, and ſhal heape vnto them goods, proſperities, & temporal bleſſings, & ſhal cauſe his wrath and all maledictions and ſhames to raigne vpon the perſecutors, and vpon the ſecret traitors which doe fauour hereſie.

The, twelueth marke, is the vnion of the members with their ſoueraine head, which is the ſucceſſor, of S. Peter, in the gouernement of the vniuerſall Church. Our Sauiour being deſirous to giue vs ſuer and ſetteled centre in the ſphere of his church, from the which all the lines of the doctrine of ſaluation ſhould be drawen to the circumference of the world, did choſe the chaire of S. Peter, that is to ſay, the place conſecrated by the ſeat and martirdom of S. Peter, the which by prerogatiue of honour he did appoint to be head of the vnitie of his Church, making him, not his ſucceſſor (for it is IESVS CHRIST him ſelf, which is alwaies the onlie true head of his Churche, remaining vnmouable and immortal, and which neuer ſhal haue ſucceſſor, making it fruitful alwais him ſelf onlie, by his holie ſpirit.) But making him his depute, liftenant, and vice gerent in earth, in the out-

ward miniſterie and ſoueraine iuriſdiction of his Church, and after him all his ſucceſſors in the ſame ſort. So that the ſoueraine Biſhoppes be vicars of Iesvs Christ, and not ſucceſſors: and ſucceſſors of S. Peter not his vicars. who ſo euer wil take from the church that Monarchie called the *vicareige of* Iesvs Chriſt, he wold haue a floke without a paſtor: an armie without a leader: a bodie without a head: a building without a foundation: and the ſtarres without their ſonne; that is to ſaye, he would haue the diſperſiō of the flocke, the diſcomforture of the Armie, the death of the bodie, the ouerthrow of the building, the darkning of the ſtarres, he would haue a confuſed chaos, diſordered & voyd of all proportion, and an Anarchie or gouernemēt, more horrible, more confuſed and more diſordered, than the bottomleſſe pit it ſelf; he deſerueth not to be heard. God which is the author of order and not of confuſion, which hath appointed an order among the Angels, wil not that we goe mingle mangle in the ſocietie of this world. we know wel as touching the power of the order which concerneth the real bodie of the perſon of Ieſus Chriſt, all prieſtes be equal to S. Peter, and to the ſoueraine biſhoppe in the prieſthood: But as touching the

the Iuriſdiction which doth concerne the bodie miſticall of the church, there it is where there are different degrees, and where one ſoueraine head of all prieſtes is requiſit, which may hold the principalitie ouer all the Church. Who ſo euer diſſembleth to ſee in the text of the goſpel the principalitie of S. Peter, and of his ſucceſſors, he is a rebel to light, and fleeth the truth, of ſet purpoſe, and doth ſhew that he is ſtirred by the wickednes of a poiſoned hart: for theſe prerogatiues of S. Peter, which are witneſſed in the goſpel are to be conſidered. Firſt that S. Matthew manifeſtlie and expreſſelie hath giuen to S. Peter the title of chief of the Apoſtles, And all the Euangeliſtes, making mention of the holy college of the Apoſtles, doe giue alwaies the firſt place to S. Peter. That S. Peter is only he among the Apoſtles to whom our ſauiour hath chaunged the name, and hath giuen him one of his owne names, moſt famous, wherbie he is often ſignified, noted, or deſigned in the ſcriptures (that is to ſaie) *the rocke*: for in thoſe two that were ſurnamed ſonnes of thunder, the name was not chaunged, they had onlie the gyft of vehemencie. Now God did neuer put new name, but when he made ſome great new benefite in the world, giuing with the

Thirtie two prerogatiues of S. Peter.

Matth. 10

name

name the efficacie of the which it doth signifie: as naming Abraham he gaue him to be made a father of manie nations: euen so naming Peter. he gaue him the firmnes of the *rocke* and of *stone*, for to ground vpon him some great new building. Let it be also cōsidered that S. Peter is only he among the Apostles: to whō the father euerlasting did reueale, that Iesus was Christe, the sonne of the liuing God. For al the other holding their peace, & suffering the ignorāt opiniō of the cōmon people to preuaile which had so base an imagination of Iesvs Christ, that they did esteme him only, for either Elias, for the zeale of the lawe; or Hieremie for the holines of lyfe: or Ihon Baptist by reason of his baptizing: or some prophet for to reueile the things to come: S. Peter only put him self forward not hauing respect to the substance of flesh and blood; but passing on beyond those corporal and humain thinges, by reuelation of the soueraigne father he did see with the eies of the minde the sonne of the liuing God; and confessed the gloire of his deitie, pronouncing with hart & mouth theese wordes, or rather that soūd of the diuinitie and humanitie of Iesvs Christ: *Thow art Christ the sonne of the liuing God*: as if he had said, thow art not Elias, which

which was taken vp into heauen, thou art Ieſus Chriſt which art deſcended from heauen for to lift vp man from the earth: thou art not Hieremie, or Ihon Baptiſt ſanctified in the woumbes of their mothers. But Ieſus Chriſt ſanctifying the world: thou art not a prophet to whom are reuealed the things to come, but Ieſus Chriſt which haſt preſent in thy ſight all eternitie, Thoſe woordes, be verie high, but the ſenſe vnderſtood by S. Peter, is yet much higher: And it was neceſſarie that it ſhould ſo be, that he which ought to hold the chaire of Ieſus Chriſt, for to teach all the world the true religion, ſhould haue that ioftines of faith, that greatenes of knowleige, that feruour of loue and confeſſe the ſame, by the which his cõfeſſion, as Ieſus Chriſt, had made him to know God: ſo S. Peter had made Ieſus Chriſt to be knowen: Wherupon Ieſus Chriſt hath therfore loued him aboue all the other, hath therfore declared him verie happie and hath giuen him that greate participation of his name, *rocke*. And to the end that that name ſhould not be void and idle, he promiſed him that vpon that ſtone, he would build his Church, and that the gates of hell ſhould neuer preuaile againſt the ſame: that he would giue him the keies of the kingdome of heauen

of heauen, and that all that he ſholde bynde and vnbynde in earth ſhould be bound and vnbound in heauen he hath not ſpoken of giuing the keyes to the other Apoſtles. So the church is builded vpon the faith and confeſſion of S. Peter: And the faith which is the ſeed of our regeneration is called the *faith of S. Peter*: Let that alſo be conſidered which is ſpoken of in S. Luke, that the people preſſing on our ſauiour for to heare the word of God: our Sauiour ſeing neare the lake two ſhippes, went vp into the one which belonged to S. Peter, wherebeing ſet, he did teach the people. & thoſe that ſailed in the other ſhippe tranſported them ſelues into that of S. Peter, with Ieſus Chriſt. Let it be further conſidered that the two miracles. done by our ſauiour in the taking of fiſhes, were done in the ſhip of S. Peter, and by the miniſterie of S. Peter, That S. Peter, alſo is only he amõg the Apoſtles, that our ſauiour made goe vpon the waters: *for Whom* only he paied tribute: *for Whom* only in particular he praied to his father, to the end his faith ſhould not fayle: *to Whom* onlie he gaue charge to confirme the faith of his bretherẽ: *of Whom*, as head of others, he did require more loue then of others. *Whoſe* feet *he did* firſt waſhe according to S. Auguſtin: to

Luc. 5.
Luc. 5.
Io. 21.
5.
6.
7.
8.
9.
10.
11.
12.

Whom

Whom he did firſt appeare after his reſurrection: *to Whom* only he foretould his death and death on the croſſe: *to Whom* onlie he ſaid three tymes feed & gouerne my ſheepe, meaning his Church: *Whome* more preciſelie than others he commaunded to folow him: *Who onlie*, when the diſciples were ſcandalized at the wordes of our ſauiour, ſaying that he wolde giue his bodie to eate, anſwered for all the Apoſtles, and ſayd: *Lorde thou haſt the Wordes of life euerlaſting, and we beleeue the ſame*: *Whom onlie* among all the diſciples our ſauiour did baptize with his owne handes Firſt Euodius immediat ſucceſſor of S. Peter in the Biſhopryke of Anthioche hath written, that our ſauiour did baptize onlie the virgin his mother among women; and S. Peter onlie among mē, and that S. Peter did baptize S. Andrew S. Iames, S. Ihon, and the others: That S. Peter alſo as head of the Apoſtles, after the aſcenſion of our ſauiour did aſſemble the church for to chuſe an Apoſtle in the place of Iudas: That S. Peter after the ſending of the holie ghoſt, did firſt preache & conuert in two ſermōs eight thowſand ſoules: that he did the firſt miracle on the lamne man, which was at the gate of the tēple. That he as ſoueraine iudge did condēne the fraude & hipo-

12. 13. 14. 15. 16. 17.

Euodius in lib.

18. 19. *Act. 2.*

hipocriſie of Ananias and Saphira, whom he did kill with his woord: That he knew and did condemne the firſt notable Archehere-
22. tike Simon Magus: that to him was directed
23. as to the head, the viſion of that ſheete, Let
Act. 12. downe from heauen, hauing of all ſortes of beaſtes, and comandement to preache to the gentiles; the which viſion doth concerne the direction of the vniuerſal Church: that
24. for him as head of the Church prayer was
Act. 15. made without intermiſſion in al the Church which is not ſayd of anie of the others. That he in the Councel of the Apoſtles did ſpeake firſt as head: That he in the moſt holie *Creed*
25. of the Apoſtles did begin firſt, by that high
26. woorde *Credo*, therby making the chriſtian religion a religion of faith, for whoſe ſake S. Paul ſaith that he went vp expreſſelie into Hieruſalem; note alſo, that S. Peter him
27. ſelfe doth teſtifie, that God choſe him emong the Apoſtles, that by his mouth the Gentiles ſhould heare the woord of the Goſpel, and
28. beleeue: Let it be alſo conſidered that after that the twelue Apoſtles had receiued the holie Ghoſte & the gifte of all tounges hauing diſtributed among them ſelues all the earth, therin to plant euerie one in his quarter the Goſpel of Ieſus Chriſt; S. Peter as head of the twelue, is ſent to the head of the world,

world to the Queene of cities, the cheif citie of the Romain Empire; to the end, that the law of trueth which did reuele, it ſelf for the ſaluation of all people, might ſprede it ſelf a broode more eaſilie from the head to all the bodie of the world: and where the world had the head of his Empire, there the prince of the Apoſtles hath had his ſeate in the citie of Rome: in the which (hauing firſt giuen order to the affaires of the Eaſt) he comes him ſelf to make his aboade, for to forme and ſet in order the affaires of the weſt, and of all the world: where hauing ended his courſe before the tyme of his death Ieſus Chriſt made vnto him yet one prerogatiue more, *by appearing* vnto him, and ſaying to him, that he would be glorified by his martirdome within the citie of Rome: *Let it* be further conſidered that the Churches founded by S. Peter, (that is to ſaye *Antioche* and *Alexandria*) haue bene named the chief Patriarchal Churches, and did goe before all the others in the Councels. Let it be conſidered that in the primatiue Church, in the teſtimonial letters that they gaue to thoſe that went in to farre coũtries, & did chaunge their habitations, to the end they might be receiued where they went to the cõmunion there was put downe in ſubſcription after the

2. *Pet.* 3.
29.
30.
In Con. Calced.
Optatus lib. 2.
31.
Sidon. Apol. l. 7. *ep.* 2.

the firſt letters of the names of the father, of the ſonne and of the holie ghoſte, the firſt letter of the name of S. Peter, for witnes, that ſuch a one was Catholike. *Finallie* let it be conſidered that the Church hath made a feaſt, or holie daie of the chaire of S. Peter for to praiſe God for the ſoueraine benefit that he hath done to his Church, to giue him a chaire eminent aboue the others which ſhold alwais be certein, vnto whom al the world may haue recourſe, & of whom al the world ought to be inſtructed as *ſayth Optatus*: the which feaſt is very auncient. For Bede & S. Auguſtin, made mention therof. But in none of the other Apoſtles are the prerogatiues found to be called of our ſauiour into the felouſhippe of his name and of his office and paſtoral care: and euen of his death: to be the mouth, of the other Apoſtls in all occurrent affaires, nor the other prerogatiues, the which haue bene attributed of all the aucients, to the ſupremacie and principalitie of S. Peter: which being euident in S. Peter, it is ſuperfluous to ſpeake of them in his ſucceſſors. For it is well knowē that our ſauiour giuing a head to his church hath not intended to giue onlie the ſame for the time of S. Peter; as if the Church had had no need therof after him. But it is the cuſtume

Optat. li. 2. Bed. in Thetl. Auguſter 15. de ſanct.

cuſtome of GOD to make the firſt formes of thinges as moulds, and afterwardes to let the ſame be continewed by ſucceſſion: & propagation according to their nature.

TESTIMONIES OF THE FAthers, and of Councels, for the ſupremacie of S. Peter.

IT ſhould not be needefull to procede here any farder. But becauſe heretikes be ſoimpudent liars, as to ſay that the auncient fathers haue neuer geuen to S. Peter nor to his ſucceſſours Biſhops of Rome, thoſe names of *Prince*, of *Head*, or of *Soueraigne*, I will bring forth ſome teſtimonies for to confound them.

S. Irene, being nere to the tyme, of the Apoſtles, ſayd. That it muſte neceſſarilie be, that all the vniuerſall Church, that is to ſay, all the faithfull whiche be in all the world ſhould reſorte to the Romain Church for her moſt high principalitie, and doth adde, that in this Church, the true traditions of the Apoſtles, and the faith which geueth life, hath alwayes bene kept. *Iren. l. 3. c. 3.*

S. Ciprian he which forſaketh the Chaire of ſainct Peter vpon the which the Church is founded, doth he think to be *Cyp. l. de vnita. eccl. & ep. 55.*

the firſt letters of the names of the father, of the ſonne and of the holie ghoſte, the firſt letter of the name of S. Peter, for witnes, that ſuch a one was Catholike. *Finallie* let it be conſidered that the Church hath made a feaſt, or holie daie of the chaire of S. Peter for to praiſe God for the ſoueraine benefit that he hath done to his Church, to giue him a chaire eminent aboue the others which ſhold alwais be certein, vnto whom al the world mayhaue recourſe, & of whom al the world ought to be inſtructed as *ſayth Optatus*: the which feaſt is very auncient. For Bede & S. Auguſtin, made mention therof. But in none of the other Apoſtles are the prerogatiues found to be called of our ſauiour into the felouſhippe of his name, and of his office and paſtoral care: and euen of his death: to be the mouth, of the other Apoſtls in all occurrent affaires, nor the other prerogatiues, the which haue bene attributed of all the aucients, to the ſupremacie and principalitie of S. Peter: which being euident in S. Peter, it is ſuperfluous to ſpeake of them in his ſucceſſors. For it is wellknowē that our ſauiour giuing a head to his church hath not intended to giue onlie the ſame for the time of S. Peter; as if the Church had had no need therof after him. But it is the cuſtume

Optat. li. 2. Bed. in Thetl. Auguſter 15. de ſanct.

cuſtome of GOD to make the firſt formes of thinges as moulds, and afterwardes to let the ſame be continewed by ſucceſſion: & propagation according to their nature.

TESTIMONIES OF THE FAthers, and of Councels, for the ſupremacie of S. Peter.

IT ſhould not be needefull to procede here any farder. But becauſe heretikes be ſoimpudent liars, as to ſay that the auncièt fathers haue neuer geuen to S. Peter nor to his ſucceſſours Biſhops of Rome, thoſe names of *Prince*, of *Head*, or of *Soueraigne*, I will bring forth ſome teſtimonies for to confound them.

S. Irene, being nere to the tyme, of the Apoſtles, ſayd. That it muſte neceſſarilie be, that all the vniuerſall Church, that is to ſay, all the faithfull whiche be in all the world ſhould reſorte to the Romain Church for her moſt high principalitie, and doth adde, that in this Church, the true traditions of the Apoſtles, and the faith which geueth life, hath alwayes bene kept. *Iren. l. 3. c. 3.*

S. Cipiian he which forſaketh the Chaire of ſainct Peter vpon the which the Church is founded, doth he think to be *Cyp. l. de vnita. eccl. & ep. 55.*

be in the Church? Moreouer he doth call S. Peter the head, the fountain the Roote, and the matrice of the Church: He doth attribut to him the ſupremacie of the Apoſtles in preheminence of excellent grace, he ſaith that vnfaithfulnes can not haue acceſſe to the chaire of S. Peter, and that the cauſe of all hereſies procedeth of this, that men be not obedient to one onelie Biſhop, vicar of Ieſus Chriſt.

Hieron. cont. Iouia. 71.

S. Hierome: Among the twelue Apoſtles, one ys choſen head for to take awaye all occaſions of ſchiſme, And being in the holy place of our lords natiuitie in Iurie, he did write to Rome to Pope Damaſus in theſe termes: Loe here the faith which I haue learned in the Catholike Church: If I doe erre in any maner of faſſion as Ignorant, or as miſaduiſed: I deſire that you correcte me ſithens that you haue the ſeate and the faith of S. Peter. And if you allow my confeſſion, I proteſt then bouldelie againſt who ſoeuer ſhal reproue me: that I am not ignorant, & that he is wicked or an heretike. Your citie of Rome is happie, where the faith of the fathers kepeth it ſelfe vncorrupted. Here the euil children haue conſumed their Patrimonie. Here the good graine is degenerate into cockle, whereas your Rome being all-

Hieron. ad Damaſ. pap.

wayes

wayes fertilwith diuine ſeede, watered with heauenlie graces, fructified in one ſelfe ſame puritie. Now in the weſt, the ſonne of Iuſtice doth riſe: Here in the Eaſt, that Lucifer wich did fall from heauen, hath ſet his throne: I pray you therefore to teach me that which I ought to keepe ſecret or vtter, concerning the faith, I ſhunne euerie heretike, I folowe yow onelie, I am the ſheepe which demaundeth ſuccour of the Paſtour, I ſpeake to the ſucceſſour of the fiſher to the diſciple of the Croſſe, I hould me to your holines, that is to ſay, to the chaire of S. Peter. I know that vpon this Rocke the Church is grouñded, that who ſoeuer out of this houſe doth eate the Lambe, he is prophaned, he is not of Ieſus Chriſt: he is of Antechriſt. Moreouer he calleth the Romain Church a verie pure fountain, which doth not receiue Illuſions againſt the faith: which hath neuer noriſhed hereſie: which hath allways continued immaculate, Ruffinus ſayd alſo that neuer hereſie tooke begiñning at Rome,

Ruffin in Syra.

S. Auguſtine: who knoweth not the principalitie of the Apoſtleſhip of S. Peter is to be preferred before any Biſhoprike? The Principalitie of the Apoſtolike chaire, hath alwayes had force in the Romain Church:

Aug. tract 55. & 124 Ep 164. l. de Bapt.

S. Peter as concerning his perſon, by nature, was but a man, by grace a Chriſtian; But by more abundant grace that on & ſelf ſame man, is the cheef Apoſtle: and for the ſupremacie of his Apoſtleſhip doth repreſent the vniuerſall Church. And ſpeaking of the Repentance of S. Peter: Our Lord (ſayth he) hath healed the diſeaſe of all the bodie in the head: and in the verie toppe of the Church. And praying for S. Peter he hath prayed for all; for that the benefit of the head doth redounde to the people. He doth moreouer call the Pope *father of the Chriſtian people.*

Aug. ſer. 144. de pan. Pet.

Aug. in q vet & nou. Teſt. q. 75

S, Ambroſe ſaith, our Lord aſcending into the oneiy ſhip of the Church, whereof S. Peter is the gouernour, that ſhip doth ſo ſwimme in the high See of the world, that the world periſhing, ſhe ſhall kepe ſafe (as did the Arke of Noe in the ſhipwrake of the world) thoſe whome ſhe ſhall haue receaned: And as the flud being paſſed, the doue brougt into the Arke the ſigne of peace: euen ſo after the burning of the world, to thoſe whom the Arke of the Church ſhall repreſent, Ieſus Chriſt ſhall bringe the ſigne of his peace & of his ioye. He ſayth further that Peter is the vicar of the Loue of Ieſus Chriſte towards vs: that he is the ſtone of

Amb ſer. 47.

Churches

Churches, which, as an vnmouable Rocke, conteineith the heape and Ioining together of all Christian building: That not S. Andrew but S. Peter hath had the primacie and care of Churches. Optatus emong the markes, of the true church putteth the chaire of S. Peter for the first, and cheefe. There is (saith he) but one onely chaire, which hath bene set at Rome, where the head of the Apostles S. Peter hath bene president: in whō the vnitie of the chaire is kept of all, and he should be a Schismatike, and wicked man who against that singular chaire, would set vp another. *Optat. l. 2.*

S. Leo. Of all the world only S. Peter is chosen president for the vocation of the gentiles, & for all the fathers of the church: And although there be many prieſtes and many paſtoures, emong the people of God: Yet S. Peter doth gouern them all: And it was ſo ordained by great prouidence, that in euery place there ſhould be one head: in the great townes other ſuperiour heads hauing more ample Iuriſdiction; by whoſe meanes the care of the vniuerſall Church ſhould come to the ſeat of S. Peter: and that nothing ſhould be diſagreing with his ſoueraigne head. *Leo ſer. 3.*

Proſper. Rome is the ſeat of S. Peter:

Prosp. l. de Ingratis. A Hatchet of hereſies: the head of all the world: That which ſhe can not poſſeſſe by Armes, ſhe doth hold the ſame by relygion.

S Gregorie: It is moſt cleere vnto al thoſe that know the Goſpel, that the care & principalitie of the whole Church hath bene giuen to *S. Peter Prince* of all the Apoſtles, by the voice of our Lord him ſelfe.

Bed. in Vigil. S. Andr. S. Bede *S. Peter* hath ſpecially had the keyes of the kingdome of heuen, & the principalitie of Iudicial power, to the ende that, al the faithfull which are in the world might vnderſtād, that whoſoeuer doth ſeparat himſelf from the vnitie of the faith, & of the ſocietie of S. Peter, he can not be abſolued from the bandes of his ſinnes, nor be brought in at the gate of the kingdome of heauen.

S. Bernard, A man doubtles very holy, and very farre of from al flattery, obſerning euery where the ſeueritie of brotherly correction, *Ber. ep. 190* vſed theſe termes to *Pope Innocent*: we muſt bring to your Apoſtleſhip all the perils and ſcandals which riſe in the Church, being a thing mete that the detriments of the faith may be reſtored in that place, where the faith cā not receiue detrimēt. for this is the pre-rogatiue of that ſeat. And to *Pope Eugen.* Thou *Bernar. l. 2. de conſidere.* art the great prieſt, the ſoueraign Biſhop, Prince of of Biſhops, Inheretour of the Apoſtles:

tles: In Primacie Abel: In Patriarchie Abraham: Moises in authoritie: S. Peter in power Iesus Christ in vnctiō. The others haue euerie one flockes assigned a part: to the all flockes are cōmitted, & thou art not onely Pastour of Sheepe, but Pastour of Pastours.

Among the Greekes, Origen saith that the gouernement of the Church hath bene giuen to S. Peter: that S. Peter is the cheefe or head of the Apostles, hauing more power and perfection then others.

S. Greg. Nazianz. The disciples of Iesus Christ, all great & excellent, & worthie to be heades, haue neuer the lesse ben very wel contēt, to be put behind S. Peter vpō whose faith the Church hath her foundation.

Chrysost. lib. 1. de sacerd.

Io. Chrisost. Our lord hath shed his blood for to get together the sheep of whō he hath giuē the charge to S Pe. & to his successours Hieremie was fatherto one nation, but Iesus Christ hath set S. Peter ouer all the world.

Basil. de pœnit.

S. Basil: Iesus Christ him selfis trulie the immouable Rock, S. Peter is so by Reason of that Rocke: Iesus Christ giuing him his dignities, doth not spoyle him selfe of them, nor hath any thing lesse.

Theoph. in illa verba Confirma fratres tuos.

Theoph. bringeth in our sauiour speaking to S. Pet. Thou whō I haue made Prince of the disciples; who after thou hadest denied me,

haſt again receiued the Primacie of all, the preheminence of the whole world, who art after me the ſtone, and the foundation of the Church, confirme the others, and be to them a good example of repentance.

S. Thomas cieth out of S. Cirill theſe woordes, as Ieſus Chriſt hath receiued of the father the ſcepter of the Gentiles; euē ſo hath he plainlie cōmitted it to S. Peter and to his ſucceſſors; and hath not geuen that which is his own to any other but vnto S. Peter,

Epiphaneus: *Oecumenius*: *Euthymius*: and all the reſt of the auncient Greekes, doe ſpeak of this matter conformably to the Latines: And Origin, and S. Hierome haue applied that place of S. Paule to the Romaines, (*your faith is preached through the vniuerſall World*: (in the ſence of the Principalitie of the Romain Church: As if S. Paul ſhould giue thanks to GOD for the conuerſion of that place, which ſhould be the oracle of the vniuerſal Church, and wherof dependeth the conuerſion of the whole whorld.

Ephrem the Syrian ſaith, that, *as Moiſes* was head of the ſocietie of the Hebrewes; euen ſo was S. Peter of the Church, of Chriſtians: And as the one was Prince of the olde Teſtament: ſo the other is likewiſe head of the new.

One

One Erirrianus in the time of Emperour Emmanuel; It dothe appear manifeſtlie by euidence of the thing it ſelfe, that our ſauiour hath appointed S. Peter Prince & head for euer, not onely of the Latines and of Greekes, bnt of Armenians, of Arabians, of Iewes, of Madianites, of all the people of the Eaſt, and of the Weſt, of the South, & of the North,

The General Councels, which be as it were, the cheefe ſeat of the holy Ghoſte, doe teſtifie the Primacie of the chaire of S. Peter, as it doth appeare in the firſt Councel of Nice, where it is ſayd that the Romain Church is the Rule of the others. *Concil. Nice.*

In the Councel of Calcedon, where Pope Leo is caled Biſhop of the vniuerſal Church, to whom the keping of Gods vineyarde was committed, by our ſauiour. *Concil Cal 1. Act. 16*

In the Councel of Conſtantinople, where *Menas* the Patriarche was preſident, it is ſayd, we folowe the Sea Apoſtolike, & it we obey with them which communicate with it, we communicate: thoſe which are condemned by it, we condemne alſo. *Concil. Coſt.*

In the ſeuenth Synod of Carthage the ſeat of S. Peter hath primacie through al the world, being head of all the Churches of God.

In the

In the Councel of Laterane: where the Greekes & the Latines were in the general Councel of *Lions*, & in the Councel of *Florence*, by conſent of the Greekes & of the Latines, it is ſayd & defined, that the holie Apoſtolike Seate and Biſhopricke of Rome, doth hold the Primacie ouer all the vniuerſal worlde, that the Pope is the true vicar of Ieſus Chriſt, father and doctor of all the Chriſtians and head of all the Church.

Conci. Lat. c. 5.

He ſhould make a great volume, which would gather together all the teſtimonies of the ſupremacie of S. Peter, & of his ſucceſſors ouer the Church. This point was ſo cleere in the primitiue church, that certain heretikes, for to procure authoritie to their ſect, did faigne to haue cõmunion with the Romain Church, ſo farre forth, that the *Donatiſtes* did ſuborn a Biſhop of their ſect, whom they cauſed to remain at Rome ſecretly, that they might ſay that they had that marke of the true church, which is of the chaire of S. Pet. And they ſuborned an other, which did practiſe with ſome raskall fugitiues of the citie of Rome coming frõ thenſe, for to proue by thẽ that he was biſhop of Rome & ſucceſſour of S. Peter, but theſe cõpanions being conuicted of this falſhood were cõfounded and made ridiculous.

Theod. l. 5. c. 14. act. coll. Carthag.

Optat. l. 2.

The

The Emperours thē ſelues haue acknowleged the Biſhop of Rome to be head of the vniuerſal Church: and they haue called him, *Poſtor of Paſtors, father of fathers* and the *toppe of the crown of the Clergie.* And that ſo publiklie, as the Paymin Authors make mention therof, as it appeareth in *Amianus Mancellinas* which named *Pope Liberius* ſouerain Biſhop of the Chriſtian law, and the *Emperour Conſtance* cauſed S. Athanaſius Biſhop of Alexādria to be sēt to the ſame pope, of purpoſe to cauſe him to be condemned by him which hath the ſoueraign authoritie ouer the Chriſtians.

Thus by theſe teſtimonies as wel of the Goſpel, as of the aunciēt fathers, & Coūcels. and by the practite of the Church it ſelfe, ſithens the Apoſtles to this day, it is manifeſt that there hath bene one ſouerain head in the miniſterie of the Church, vicar of the ſouerain head eſſential, Ieſus Chriſt, and ſucceſſor of S. Peter, in that vicareige: to whom al Catholikes which are diſperſed throughout the world, are ioyned as members to their head.

Loe here 12. markes, of the true church, That is to ſay, 1. The poſſeſſiō & propertie of the name *Catholike* 2. The ſucceſſion of the Apoſtolike prieſthood, 3. Antiquitie, 4. The long cōtinuance without interruptiō. 5. The

Lar-

largenes of the kingdome: *6.* The victorie of the whole world, by efficacie of doctrine, *7.* The conformitie in doctrine with the primitiue Church, *8.* The holynes of doctrine, *9.* The holines of life of the poſſeſſours: *10.* The gloire of miracles: *11.* The Infelicitie of the impugners, and proſperitie of the Protectors: *12.* And the vnion of the members with their head, the ſucceſſour of S. Peter. Theſe are compriſed in fower woordes of the *Creed*, that is, to ſay, in that ſhe is *one*, *Holy*: *Catholike*. and *Apoſtolike*. I doe not enter here into the groundes of the doctrin of the Catholike Church; The principal ſcope of this preſent treatiſe, was onely to ſhew that out of the Catholike Church, man can not be ſaued what ſoeuer thing he doth, whereunto I haue added theſe outeward, markes, the which without farder diſputation may be ſufficient to ouery Chriſtian mā to reſolue him ſelfe, touching all difficulties what ſoeuer, for all the controuerſies which haue bene, are, and euer ſhalbe, in the faith, doe reſt therein: and are reduced to that onely head, to finde the true Church. Which being ones found, a man is out of all hazard and peril of errour For al agree vpon this principle, that there is but one Church: and that the ſame can not erre, being (as

ſaith

ſaith S. Paul) *The piller and ſeur grounde of truth.* And therefore, who ſoeuer ſhall doubt of anything,) as of Sacramentes, of the Inuocation of ſaincts, of praying for the dead, or of any other point of lerning) he muſt onely marke that which the Church doth teach thereof, and then, thereupon to reſolue him ſelfe more aſſuredly, then if an Angel of heauen were deſcended expreſſely, to informe him of the ſame. And euery other cõgregation which ſhal callit ſelfe the Church teaching the contrary, muſt needes be conuinced of falſehood, of being ſent from ſathan of hereſie, and of impietie.

All the markes of the Catholike Church are euidenly found in the Romain Church: The reſpect of the name *Romain* is not to the town of Rome but to the chaire of S. Peter, which hath that highnes of glory, to haue bene cheefely and eſpecially priuileged by the prayer and promiſe of our ſauiour, who prayed for S. Peter, to that ende that his faith might not faile: and founding vpon him his Church, hath promiſed vnto him that the proud gates of hel ſhall neuer preuail againſt her as in fact we ſee that ſathan hath ouercome the Churches of the other Apoſtles, and ouerthrowen their chaire, In *Hieruſalem*, in *Alexandria*, in *Epheſus*, and els

els where: But not the chaire where with S. Peter hath innobled the citie of Rome, This Church is onely, inuincible, insupplantable, immouable frō her foundation: It is she that hath born away the victory of the whole world. She hath destroyd Paganisme, ouerthrowen Idolatrie, expelled al heresies, tamid kingdomes & Empires, ouercome the Philosophers, driuen away the darkenes of the world, & hath gained to god al men of good will. She hath troden down, and always shal tread down the head of Sathan: She hath ben euer sithēs S. Peter, an obiect vnto the world very apparant, as a moūtain of vnderstāding, A burning light not to be quenched, and an infallible Pole starre, directing the way of God. To her onely in the troublesome and tempestous sea of variable opinions of men, we must haue regard. She is the quickening plant that god hath planted in earth, hauing her Roote in heauen: Yt is not possible for men to root her out, no more than it is to throw downe God from his heauenlie seat, vpon whom she is founded. All the heresies of the world haue bent them selues against that Church: Tirans, Hypocrites, and euel Christians haue assaulted her, but she remaineth victorious, ouer all her enemies, not by the

the merits of men, but by the efficacie of that prayer which our ſauiour made to his father for the faith of S. Peter, and to make his promiſe effectuall; The promiſes of the truth it ſelfe can not be vaine. Ieſus Chriſt ſayd of the temple of Hieruſalem, that there ſhould not one ſtone remayne vpō an other: and ſo it came to paſſe, the Iewes endeuoured them ſelues with might and maine to build the ſame again, but fier came from heauen and placed it ſelf in the foundations, for to hinder their entrepriſe. He ſaid of his church, that it ſhould endure as long as the world ſhal remain, And men doe ſee that hither to ſhe remaineth as long as the world hath indured heauen and earth ſhall paſſe, but the woordes of our Sauiour ſhall not paſſe; Let theſe wicked Spirites, heretikes, Schiſmatikes, Hypocrites, and deueliſhe men, lay their embuſhes, conſpire, make warre, and doe all they can againſt that Church, yet ſhall they get nothing. They fight againſt the prayer and promiſe of our Sauiour: they doe fight againſt GOD himſelfe, The deuils haue not gotten the victory in heauen againſt the Angels, neither ſhall they get it in earth againſt the Church: Many Angels did fall, many members of the Church doe fall dayly: But as the king-

hingdom of Angels was neuer wholly ouer-throwen, ſo the whole Church ſhall neuer be vanquiſhed. Hel may ſhake the earth, but not the heauens. The Church is not an earthly building, a building of Adam, a building of no other foundation then natural: It is an heauenly building, wholly ſupernatural and diuine, where of, not man, but God him ſelfe is the foundation, and founder: and the holy Ghoſt is the Architect which hath gathered togeter the liuely ſtones: This building is not made of men borne by nature, as the children of Adam; but of men made heauenlie, regenerate by grace, as the children of God. Faith which is the bond of the bodie of that Church, is aboue the heauen, the obiect of that faith, which is IESVS Chriſt, Author of that regeneration, doth appertain more to heauen by his diuine perſon, then to earth by that humain nature. Therefore a thowſand heis ſhal neuer be able to preuaile againſt that church: who ſoeuer thou art therfore which haſt ſeparated thy ſelf from that Church, what ſo euer thing thou doeſt, thou art not apparteining to IESVS Chriſt: thou art a member of ſathan and a pray of euerlaſting damnation. Goe about the earth and the ſee, trott vp and downe the world, and goe where

where thou wilt ſearching the truth, thou ſhalt not find the ſame out of this Church. The Church Catholike, Apoſtolike and Romain is the ſame of whom doth ſpring & riſe as from a center, all the doctrine of Chriſtianitie, the chaire of S. Peter is the chaire of Ieſus Chriſt, and of the truth it ſelf, al other chaires are the chaires of peſtilence, Take away frō before thy eyes thoſe clouds of euil opinions heaped togeather and thickened by falſe reportes againſt eccleſiaſticall perſons, and doe hinder the to ſee the truth, if there be any ſpottes in thoſe perſons which be ſett in the chaire of S. Peter, it muſt needes be that all the true children of God find thē ſelues therby inwardlie woūded, and praye to God to make them cleane. But in the meane time what ſo euer they be in their maners, thoſe are particular matters perſonal, and ſeparated from the chaire, which is a dignitie, authoritie and matter vniuerſal. I know that in manie there is not a cromme of the holines of S. Peter, & that they be ſcandelouſlie gone a ſtraie from the life Apoſtolike, but they teach the faith of S. Peter & the Apoſtolike doctrine. Looke not then vpon the faultes of the perſons: haue regard to the promiſe and to the prayer of our ſauiour. If the defectes of the miniſters be of more force with the or beare more ſwaie

with the, for to alienate the from the church than the reuerence of the prayer and promeſſe of our ſauiour, to kepe the there; thow art vnwoorthie of any other prayer and promeſſe of our ſauiour. The chaire of S. Peter is the maiſtreſſe of the faith: I wold that ſhe were alſo the example of holie life. But what ſo euer ſcandal there hath bene in ſome, thou ſhalt find others in the prieſthood and people, that better know the faults wherin they are, then them ſelues: more learned alſo, and leſſe reprocheable in their maners, and in all pointes leſſe imperfect then them ſelues: and are in ioye and in peace of their conſcience in this Church. There they receiue the ſacraments of life euerlaſting they exerciſe the workes of charitie, and there attend the iudgement of God.

Doe not ſay appart to thy ſelfe that thou doeſt worſhippe Ieſus Chriſt; that thou doeſt beleue the Goſpel; and that thou doeſt reſolue thy ſelf according to the expreſſe world of God; euen ſo ſayd *Arrius, Manicheus, Pelagius*, and all the auncient heretikes. Thou doeſt not worſhip Ieſus: It is thy imagination and thy particular fanſie (wherof thou doeſt make an Idol) which thou doeſt worſhipe: Thou doeſt bowe thy ſelf downe before the woord of the deceiuer that hath

ſeduced

ſeduced the; & not before the woord of God That which the church doth teach, is the expreſſe woord of God: That which the heretike doth teach, is the expreſſe woord of the deuil, which doth vſurp the iudgemēt of the expreſſe woord of God, & doth vſe the ſame for a baite, to make the ſwallow vp the hooke of error. This now is the verie greateſt of all ſynnes, for wherasal thatamā may ſay of the formalitie of ſinne, it is no other thing but the turning away and goyng farre off from God, There is no crime which ſeperateth more from God, than hereſie: and there is not a ſinner that Ieſus Chriſt doth hate ſo much, as the heretike. The ſinnes of workes, Adulterie, Meſlanghter, couetouſnes and other. doe depriue men of the grace of God, but they doe not driue a man from the Church, neither doe they cut away the roote of life which is the faith by the which a man may find the way to enter againe into grace: but hereſie doth not onlie take away grace, but doth alſō cut away the root of life & doth depriue men of the participatiō of al good things that be in the church. The ſcripture ſayth: *that faith is the ſubſtāce of things to hoped for: that without faith, it is impoſſible to pleaſe God: that the iuſte of God do liue by faith* that is

to ſay breſlie, that faith is the foundation of all Chriſtian building. Now hereſie doth take awaie from vs faith; then onlie hereſie is a ſufficient cauſe why the heretike can neuer wel ground his hope, can neuer doe worke agreable to God, nor can neuer haue the life of the iuſt of God. The other ſinnes be as a tyle taken from the couerture, or as a ſtone drawen from the wall, which doth much hurt to the building: But hereſie is as it were the vndermyning of the foundation, which doth deſtroye the whole building. To be ſhort, this kinde of argument is plaine and verie true, that no man can ſaue him ſelfe without the Sacraments of the Church: The Sacraments be not adminiſtred but by the prieſt, the prieſtes be not made but by the Biſhoppes, Biſhoppes be not made but in the Romain Church, then what ſoeuer thing that man doth, it is impoſsible by all impoſsibilitie to ſaue him ſelf out of the Catholike, Apoſtolike and Romain Church. Doe not reſiſt thees argumēts the more thou doeſt enforce thy ſelf to auoide them by euaſions, ſo many more halters doeſt thou put about thine owne neck, & ſmiteſt the axe into thine owne foot: And what ſo euer thy tounge doth ſpeake to the contrarie, thy toole doth fight againſt

the

the: and thy conſcience ſhal neuer be in reſt, as longe as thou ſhalt be in hereſie.

And S. Hierom vpon thoſe wotds of Paul; that an heretike is ſubuerted and condemned by his owne proper iugement, ſayth verie wel thus, the fornicator, the adulterer the manſlaer and other euil doers, be driuen out of the Church againſt their willes by the prieſtes: But the heretikes of them ſelues, without conſtraint do depriue them ſelues of the Sacraments of ſaluation, and of all the good things which be in the Church, damning them ſelues wittinglie, and throwing them ſelues downe hedlonge from their proper fredome, in to the bottomleſſe pitt of euerlaſting perdition. *Hier in ep. ad Tit. c. 3.*

For concluſion I will exhort the, as the Angels of God did exhort the handmaide *Agar*, that was departed with her ſonne from the houſe of *Abraham*, whom to bring home again, finding her in the wildernes taking the waie towardes *Aegipt*, he ſayed to her: poore il aduiſed Agar, ſeruant of *Sara*, from whence comeſt thou? and whether goeſt thou? tourne again to thy maiſtres, and humble thy ſelf vnder her hand: as if he wold ſay, thinke on thy eſtate, that thou comeſt from a noble houſe, riche, ful of the bleſsings of God: that thou goeſt to caſt

caſt thy ſelf as a ſtrayed ſheepe into the throte of the woolf, in the land of malediction: And all theſe things well thought on, turne again to thy maiſtres: and humbling thy ſelf vnder her hand, thou ſhalt be happie in that houſe. Euen ſo will I ſay to euerie heretike, thinke that thou comeſt from the houſe of the lyuing God, which is the Catholike Apoſtolike, & Romaine Church, in the which onlie is the grace of Ieſus Chriſt and the remiſſion of ſinnes, and all bleſsings of God: and thou goeſt in to the ſect of a deceiuer, which is one particuler man, by whoſe mouth ſathan hauing deuided the from the bodie of the only Church, it muſt neds folow that thou fall in to the bottomleſſe pitt of hereſie, which is the bottomleſſe pitt of death and euerlaſting damnation.

Take then the exhortation of the Angel, comforter of *Agar*, if not, thou ſhalt ſoone mete an other Angel which ſhalbe thy deſtroyer. If thou haſt erred vntil this tyme, cut the threde of thy errours: renounce hereſie, and all newnes of opinion; be the diſciple, not of any particuler man what ſo euer he maye be, were he more holy and more eloquent then an Angel, but only of the Catholike Church, the which can neuer erre, for ſo much as ſhe is gouerned by the holi Ghoſte

1. Cor. 10. Hob. 9.

Ghoſt; and that IESVS Chriſt is her head, which is the ſeur ground of the Catholikes: vnto the which I pray God giue vs the grace to cleaue, and continue firme and ſure, & that we be found lyuelie members of his body, when we ſhal-be iudged.

SO BE IT.

Libellum hunc, Gallice intitulatum Du firmament des Catholiques contre l'Abiſme des heretiques *fideliter è Gallico in Anglicanum idioma, per nobilem virum Ioannem Paunceſote tranſlatum, ac per eximium Dominum Dom. Thomam Stapletonium Anglum, S. Theologiæ profeſſorem examinatum ac manu eius propria approbatum) ac poſtremo ex primaria copia (manu dicti D. Stapletoni ſubſignata) fideliter (teſte venerabili Domino D. Wilhelmo Clederow Preſbytero Anglo) tranſcriptum tuto poſſe imprimi, ac prelo committi præſentium tenore atteſtor ego infraſcriptus. Antwerpiæ 9. Octobris Anno 1590.*

Michael Hetſroey Bruegelius S. Theologiæ Licentiatus Canonicus Cathedralis Eccleſiæ B. Mariæ Antwerpienſis librorum Cenſor.